

# Pali Text Society.

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## Journal

OF THE

# PALI TEXT SOCIETY.

1886.

EDITED BY

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# PALI TEXT SOCIETY.

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This Society has been started in order to render accessible to students the rich stores of the earliest Buddhist literature now lying unedited and practically unused in the various MSS. scattered throughout the University and other Public Libraries of Europe.

The historical importance of these Texts can scarcely be exaggerated, either in respect of their value for the history of folk-lore, or of religion, or of language. It is already certain that they were all put into their present form within a very limited period, probably extending to less than a century and a half (about B.C. 400-250). For that period they have preserved for us a record, quite uncontaminated by filtration through any European mind, of the every-day beliefs and customs of a people nearly related to ourselves, just as they were passing through the first stages of civilization. They are our best authorities for the early history of that interesting system of religion so nearly allied to some of the latest speculations among ourselves, and which has influenced so powerfully, and for so long a time, so great a portion of the human race—the system of religion which we now call Buddhism. The sacred books of the early Buddhists have preserved to us the sole record of the only religious movement in the world's history which bears any close resemblance to early Christianity. In the history of speech they contain unimpeachable evidence of a stage

in language midway between the Vedic Sanskrit and the various modern forms of speech in India. In the history of Indian literature there is nothing older than these works, excepting only the Vedic writings ; and all the later classical Sanskrit literature has been profoundly influenced by the intellectual struggle of which they afford the only direct evidence. It is not, therefore, too much to say that the publication of this unique literature will be no less important for the study of history—whether anthropological, philological, literary, or religious—than the publication of the Vedas has already been.

The whole will occupy about nine or ten thousand pages 8vo. Of these 3,300 pages have already appeared. The accession of about fifty new members would make it possible to issue 1000 pages every year.

The Subscription to the Society is only One Guinea a year, or Five Guineas for six years, payable in advance. Each subscriber receives, post free, the publications of the Society, which cost a good deal more than a guinea to produce.

It is hoped that persons who are desirous to aid the publication of these important historical texts, but who do not themselves read Pāli, will give Donations to be spread if necessary over a term of years. Nearly £400 has already been thus given to the Society by public spirited friends of historical research.

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\* \* \* Subscriptions for 1887 are now due, and it is earnestly requested that subscribers will send in their payments without putting the Chairman to the expense and trouble of personally asking for them. All who can conveniently do so should send the Five Guineas for six years, to their own benefit and that of the Society also.

The Society keeps no books, and its publications cannot in any case be sent to subscribers who have not already paid their subscriptions for the year.

Cheques and Post Office Orders should be made payable to the "Pāli Text Society." (Address: 3, Brick Court, Temple, London E.C.)

Report  
of  
THE PALI TEXT SOCIETY  
FOR 1886.

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I AM happy to say we are still prospering. We have again an addition to report to the number of our European subscribers, and in Ceylon we have an increase again after the decline of last year. We now number 215 subscribers in all.

Our text issues for this year are :

1. Part I. of the *Sumaingala*, edited by myself and Professor Carpenter.
2. The *Vimāna Vatthu*, edited by Gooneratne Mudaliyar, and seen through the press by myself.
3. The *Anāgata Vanisa*, edited by Professor Minayeff.
4. The *Gandha Vamsa*, edited by the same.

Besides these we have a very interesting translation from the Tibetan by Dr. Wenzel, and also an index to the verses in the *Divyāvadāna*.

With regard to the former I should like to point out how valuable is the poem he translates for determining the degree in which Buddhism had changed, when it was composed, from the state it had reached at the time of the *Piṭakas* (probably about 500 years before). Of absolutely new doctrine there is no trace. The number of the *Pārāmitā*'s is different (see verse 8), the stress laid upon the doctrine of the (temporary) hells is greater than it would have been in a corresponding poem of the earlier period, and verses 49 and 50 introduce a metaphysical discussion which is a later amplification of the simple and anti-metaphysical doctrine of the *Anatta Lakkhaṇa Sutta*. Otherwise the work might have been written by a Buddhist of the *Piṭaka* schools at Nālanda or Anurādhapura, and it often uses the very expressions of *Piṭaka* texts. Thus

Verse 13 = Dhp. 21.  
 „ 14 = Dhp. 172.  
 „ 16 = M. x. 5. 3.  
 „ 19 = P. P. iv. 19.  
 „ 20 = P. P. iv. 10.  
 „ 23 = Dhp. 103.  
 „ 32 gives the Ariyadhanāni.  
 „ 43 = A. 3. 99.  
 „ 61 = S. N. 2. 4. 3.  
 „ 117 = Dhp. 1.

and the general tone is much more in accordance with the Arahat ideal of the Hīnayāna than with the Bodisat ideal of the Mahāyāna doctrines. With regard to the main idea of the poem (that is, to give, in about a hundred stanzas, a synopsis of what seemed to the author to be the principal points of religious belief), it is only one example of a somewhat numerous class. The Tela Katāha Gāthā and the Anuruddha Śataka follow exactly the same lines, and we shall no doubt find other specimens of such poetical *précis* work. There is a simple directness of exhortation in the “Friendly Epistle,” in striking contrast with the dainty and elaborate beauty of the “Oil Cauldron Stanzas,” and exactly as one would expect from the circumstances under which it is supposed to be written. The Anuruddha Śataka lies about midway between the two so far as its method of treatment is concerned. Of this we hoped to enable our readers to judge for themselves this year. But Professor Bendall has abandoned his intention of editing this little poem for us. Its publication must therefore be postponed until we can procure MSS. to send to an editor on the Continent, as Professor Hillibrandt, of Breslau, has been kind enough to undertake the work.

As the “Friendly Epistle” shows little change from the original Buddhism, so also does the Divyāvadāna. Though evidently much later than the Pali Texts, the difference between its Buddhism and theirs is very much smaller than one would expect; and it uses expressions identical or nearly identical with Pali ones in many passages.

Thus, among others,

Page	51	may be compared to	A. 2. 4. 2.
„	120	„	„ Valāhaka Jālāka.
„	186	„	„ J. 1. 73, and S. 1. 14. 4.
„	191	„	„ Pāc. 51.
„	200 foll.	„	„ M. P. S. iii. 1. &c.
„	229	„	„ C. ix. 1. 3.
„	235	„	„ M. viii. 1. 11.
„	248	„	„ A. 3. 110.
„	267	„	„ J. 1. 84.
„	300	„	„ S. vi. 2. 5.
„	340	„	„ Khp. 6. 1.
„	489	„	„ S. 4. 10.
„	491	„	„ J. 1. 117. 8.
„	498	„	„ J. No. 4 = Kathā Sarit S. vi. 5. 29.
„	521	„	„ Sūci Jātaka.
„	532	„	„ Dhp. 127.
„	620	„	„ A. 3. 58 = D. 3. 1. 5.

Dr. Morris also continues, and in a thoroughly systematic way, his contributions to Pali Lexicography. He had prepared three or four times as much material, but we could not afford to print it this year, and have therefore held it over for the next year's Journal. His wide acquaintance with all our Pali Texts, and his accurate knowledge of the rules of phonetic change, impart a special value to his notes, and we regret that we could not give them all this year. It was also chiefly a question of funds that has prevented the appearance this year of the first volume of the Digha. But the subscribers themselves have set the limit in the amount of work we can do each year. Each sheet we print costs us altogether about £6, so that with about 200 subscribers we can only give about 600 pages. As a matter of fact, we give about 700 this year, and have given an average of 650 in the four previous years. Thus for 1882 we gave—

	NO. OF PAGES.
Journal . . . . .	136
Aṅguttara . . . . .	140
Buddhavaïsa and Cariya Pitaka	123
Āyāraṅga . . . . .	156
	—
	555
In 1883—	
Journal . . . . .	136
Thera- and Therī- Gāthā . . .	238
Puggala . . . . .	111
	—
	485
In 1884—	
Journal . . . . .	190
Samyutta, Part I. . . . .	275
Sutta Nipāta . . . . .	229
	—
	694
And in 1885—	
Journal . . . . .	104
Aṅguttara, Part III. . . . .	352
Dhamma Saṅgāni . . . . .	300
Udāna . . . . .	112
	—
	868
	—
Total . . . . .	2602

Including the issues of this year the full list of work already accomplished in the publication of texts is as follows:—

## EDITED BY

1. Anāgata Vamsa ... ... 1886 Prof. Minayeff.
2. Aṅguttara, Parts I.-III. ... 1885 Dr. Morris.
3. Abhidhammattha Saṅgaha... 1884 Prof. Rhys Davids.
4. Āyāraṅga Sutta ... ... 1882 Prof. Jacobi.
5. Udāna ... ... 1885 Dr. Steindthal.
6. Khudda and Mūla Sikkhā ... 1883 Dr. E. Müller.
7. Gandha Vamsa ... ... 1886 Prof. Minayeff.
8. Cariyā Pitaka ... ... 1882 Dr. Morris.
9. Tela Kaṭāha Gāthā ... ... 1884 { Gooneratne Muda-  
liyar.

## EDITED BY

10. Thera Gāthā ...	...	1883	Prof. Oldenberg.
11. Therī Gāthā ...	...	1883	Prof. Pischel.
12. Dāthā Vaṇsa ...	...	1884	Prof. Rhys Davids.
13. Dhamma Saṃgaṇi ...	...	1885	Dr. E. Müller.
14. Pañca Gati Dīpana ...	...	1884	M. Léon Feer.
15. Puggala Paññatti ...	...	1883	Dr. Morris.
16. Buddha Vaṇsa ...	...	1882	Dr. Morris.
17. Saṃyutta Nikāya, Part I.	...	1884	M. Léon Feer.
18. Sutta Nipāta ...	...	1884	Prof. Fausböll.
19. Cha Kesa Dhātu Vaṇsa	...	1885	Prof. Minayeff.
20. Sandesa Kathā ...	...	1885	Prof. Minayeff.
21. Sumaṅgala Vilāsini, Part I.	1886	{ Prof. Rhys Davids & Prof. Carpenter.	{ Gooneratne Muda- liyar.
22. Vimāna Vatthu	...		

Which of the 21 works announced last year to be in progress will be published next year I cannot at present say. To that list I have only to make one addition, namely, the edition of the Abhidhamma Commentary already commenced by Dr. Wenzel. So that the Vimāna having been transferred to the list of works done, it is this year the same length as last year, in spite of our having given two works in our present Journal not mentioned in the previous one.

In the next issues of our Journal we shall have several papers of preliminary work for the new Pāli Dictionary. Prof. Fausböll is to give us a glossary to the Sutta Nipāta as a test specimen of the method in which the dictionary should be put together, Dr. E. Müller will give us a glossary of proper names, and Dr. Morris will continue his notes. For such work it is of importance that scholars should, when abbreviations of the titles are desirable, use the same or similar ones. I therefore venture to suggest that Piṭaka Texts might, in most cases, be referred to by one or two letters, and the subsequent texts by three. We should then have the following scheme of abbreviations:—

## 1. PIṬAKA TEXTS.

A. Aṅguttara.	N. Niddesa.
Ap. Apadāna.	P. Paṭṭhāna.
B. Buddha Vaiśa.	P.V. Peta Vatthu.
C. Culla Vagga.	Pr. Parivāra.
C.P. Cariyā Piṭaka.	Ps. Patisambhidā.
D. Dīgha Nikāya.	P.P. Puggala Paññatti.
Dh.K. Dhātu Kathā.	S. Samyutta Nikāya.
Dh.P. Dhammapada.	S.N. Sutta Nipāta.
Dh.S. Dhamma Saṅgaṇī.	S.V. Sutta Vibhaṅga.
I. Itivuttaka.	Th. I. Thera Gāthā.
J. Jātaka.	Th. II. Therī Gāthā.
K. Kathā Vatthu.	Ud. Udāna.
Kh.P. Khuddaka Pāṭha.	V. Vibhaṅga.
M. Māhavagga.	V.V. Vimāna Vatthu.
M.N. Majjhima Nikāya.	Y. Yamaka.

## 2. LATER TEXTS.

Abh. Abhidhammattha Samgaha.	nī (quoted in the notes to Ud. and to Th. I. and II.).
An. V. Anāgata Vaiśa.	Par. Jot. Paramattha Jotikā (quoted in the notes to S.N.).
Asl. Attha Sālinī.	Pgd. Pañca Gati Dīpa- na.
Cha. Cha Kesa Dhātu Vaiśa.	Sad. Saddhammopā- yana.
Dhp. C. Dhammapada Commentary.	San. Sandesa Kathā.
D.V. Dāthā-vaiśa.	Sās. Sāsana Vaiśa.
G.V. Gandha Vaiśa.	Smp. Samanta Pāsādi- kā.
Kh. S. Khudda Sikkhā.	Sum. Sumaṅgala Vila- sīnī.
Kvt. Kaikhā Vitarinī.	Tel. Tela Katāha Gā- tha.
Mls. Mūla Sikkhā.	Vsm. Visuddhi Magga
Net. Netti Pakaraṇa.	
Niss. Nissaggiya.	
Pāc. Pācitiya.	
Paj. Pajjamadhu.	
Pap. Papañca Sūdanī.	
Par. Dip. Paramattha Dipa-	

If it is a proof of our unexpected success that a new dictionary has become now an almost imperative necessity, that should only incite us to renewed efforts in the future. I was told the whole project was an attempt to accomplish the impossible. But we have now five years of useful work behind us, and if all goes well, another five years ought to bring us within measureable distance of the end.

T. W. RHYS DAVIDS.

B̄ces pai phrin yig.  
("Friendly Epistle.")

TRANSLATED BY  
HEINRICH WENZEL, PH.D.  
(PRIVAT-DOCENT AT LEIPZIG UNIVERSITY.)

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PREFACE.

THE following is a translation of the Tibetan version of *Nāgārjuna's* letter to King *Udayana*,<sup>1</sup> first mentioned by Max Müller in the Journal for 1883, p. 72 ff., where a translation of the first eight verses from the Chinese is given. As might have been concluded at once from the note, quoted there, of *I-tsin*, one of the translators of our letter into Chinese (see about him M.M.'s "Renaissance of Sanscrit Literature"), viz., that it was learnt by heart as an introduction to religious instruction, we find that its 123 verses contain, in fact, a short exposition of the principal doctrines. Most of the dogmatical terms used or mentioned here are to be found likewise in the *Dharmasamgraha* (published in *Anecdota Ononiensia*, Aryan Series V., Oxford, 1885), which also is brought into connection with *Nāgārjuna*. Chiefly we may mention : Verse 4—the *Anusmṛtayas*—*Dharmas.* 54 ; v. 5—the ten *Virtues*, *Dh.* 67 ; v. 8—the six *Pāramitās*, *Dh.* 17 ; v. 29—the eight *Lokadharma's*, *Dh.* 61 ; v. 40—the *Brahmavihāra's*, *Dh.* 16 ; v. 41—the four *Dhyāna's*, *Dh.* 72 ; v. 45—the five *Indriya's* or *Bala's*, *Dh.* 47, 48 ; v. 49, 50—the five *Skandha's*, *Dh.* 22 ; v. 52, 53,

<sup>1</sup> To be found in the great collection of the Tanjur, vol. 94 of the Sūtra-division, ff. 279–286.

105—the three *Çikshā's*, Dh. 140; v. 63, 64—the eight *Akshana's*, Dh. 134; v. 77–88—the eight (hot) hells, Dh. 121; v. 89–103—the other *states of rebirth*, Dh. 57; v. 106—the *Bodhyaṅga's*, Dh. 49; v. 108—the *Avyākṛtavastūni*, Dh. 137; v. 109–111—the *Pratītyasamutpāda*, Dh. 42; v. 113—the *Eight-fold Path*, Dh. 50; v. 114—the *Four Truths*, Dh. 21.<sup>1</sup> In the same volume of the Tanjur (ff. 321–364) we find a commentary on our letter, composed by one *Blo-gros-chen-po*=*Mahāmati*, from which I give only the more interesting parts. Besides this, I have pointed out some striking coincidences with other Buddhist and Sanscrit works, principally the *Dhammapada* and its Tibetan compeer, the *Udānavarga*; the *Hdsai-blun*, "Der Weise und der Thor," ed. by I. J. Schmidt, where some tales of the *Divyāvadāna* appear in a shorter form; and that large store-house of Indian wisdom, Böhtlingk's "Indische Sprüche." Other quotations are rare. For the Tibetan translations of the theological terms I have usually substituted their Sanscrit originals as far as they were known to me, and as far as they were not to be found in the *Dharmasamgraha* in the same order. Perhaps it may not be superfluous to remark here that a transliteration of Sanscrit words (in Tibetan characters) only occurs in the following places: v. 20, *am-ra* (*sic*); v. 23, *kim-pa*; v. 43, *gaṅgā*; in the commentary on v. 80, *çal-ma-li*, and the translator's name at the end.

Regarding the author of our letter, *Nāgārjuna* (*Klu-sgrub*), it is known that he was the renowned founder of the *Mahāyāna*, i.e., the later philosophical development of Buddhism, especially the school of the *Mādhyamika's*. As the typical representative of the whole of later Buddhism, he soon became the subject of many legends, that are

<sup>1</sup> From the circumstance that our author leaves unmentioned certain categories that one might expect—as, for instance, his enumerating only six *Pāramitā's*—I do not think that we can conclude his not knowing them, and, consequently, his priority to their introduction, for, as the Commentator more than once remarks, he writes for the use of a layman (*khyim-pa*=*gr̥hastha*), on whom these higher duties were not binding.

to be found for the most part in Tāraṇātha's history, and Wassiljew's "Buddhismus." But "of the historical Nāgārjuna we know very little" (Kern). Generally, as a contemporary of Kanishka, he is put in the first or the second century A.D.—on the authority of the Rajataraṅginī, and of Tāraṇātha. Anyhow, he cannot have lived much later, since the first Chinese translation of this letter is dated 431, and others of his works (at least of those that are ascribed to him) were translated as far back as 402 (s. Bunyiu Nanjio, Catalogue Col. 370 ff.). Tāraṇātha, indeed, makes him live 521 or 579 years, and contemporary, not only with *Kālidāsa* and *Vararuci*, but even with the rise of *Islām*. For it seems quite certain that he understands this latter by the *Mleccha* faith mentioned by him on this occasion (German translation, p. 79 ff.), though Wassiljew (p. 50 note) seems inclined to doubt it.<sup>1</sup> Mohammed has become *Māmathar*, who before had been a *Sauitrāntika* of the name of *Kumārasena*;<sup>2</sup> the cry *bismillah* ("in the name of God")—a demon *Biçlimli* (as Schiefner has remarked), and the "Mleccha-Rshi's" are called *Paikhampa* (evidently the Persian *paighamber*, the usual translation of *rasūl*, "prophet"). Islām, too, is aptly described as the religion of injury, persecution (*hthse-va*, Schiefner: Besinträchtigung)—the feature of the new doctrine that must strike most the charitable Buddhist.<sup>3</sup> With this account compare the note, p. 304 f., of Schiefner's translation, where, from some other Tibetan work, the name of the founder of Islām is given as *Madhumati*, who had been born in the land (!) of *Makha* (=Mekka), in the town of *Bāgadādi* (=*Baghdād*; this shows us the way on which the news reached the informants of Tāraṇātha).

King *Udayana*, to whom the letter is addressed, is called

<sup>1</sup> It is a mistake of the German translator of Wassiljew's book, when he makes him speak of a "Tibetan translation of it," i.e., of Tāraṇātha's work, as if there had been an original in Sanscrit.

<sup>2</sup> Is it the same as *Kumāralābha*, occurring shortly before? and perhaps a hit at the celebrated *Kumārila*?

<sup>3</sup> The killing of animals also is comprised in the Tibetan term.

in the Tibetan of the subscription (which evidently cannot be ascribed to the author), *Bde-spyod*. In Tāraṇātha's history, where his name on the whole occurs eight times, he is generally (six times) called *Bde-byed* (viz., 57, 12. 58, 8. 59, 18. 60, 7. 67, 1), once (2, 10) *Bde-spyod*, and once (56, 17) transliterated *Utrayana*. Another king Udayana likewise is called *Bde-byed* (v. 14 of the letter, cf. Schiefner, *Mahākātjājana*, etc., p. 85 ff.). *Bde-spyod* would be in Sanscrit= *Sukhacārin* (cf. *Dharmacārin* Lalitav., 249, 9= *Chos-spyod*, Rgya 179, 22 and Schiefner's note, translation of Tār. p. 2); *Bde-byed* = *Sukhakara*, both of which might be taken as an explanation of the meaning of Udayana. At any rate we cannot, as Schiefner does (Tār. transl. p. 72, note 2), simply declare *Bde-byed* to be an error. It seems to me rather that the older translation of the name of Udayana, king of *Kauçāmbi*, who was born at the same time with Buddha, and later on converted by him (the one mentioned in v. 14), was *Hchar-byed* ("He who makes rise"), since he was so-called "because he shone like the image of the rising sun" (Lebensb. 235 and Rockhill, Life, p. 16, f. Note; also, Kon-tsegs v. 25 in Feer, Ann. Mus. Guim. ii. 217, and Mdo. xvi. 15, ibid., p. 262). But king Udayana (= *Sadvāhana*) of *Vārāṇasi*, friend of Nāgārjuna, was, it seems, properly called in Tibetan, *Bde-spyod* (which, indeed, also might express the meaning of *Sadvāhana*), and the two names, or the two explanations of the one name, were afterwards mixed up, as well as the persons themselves (v., for instance, Kern, Germ. transl., ii. p. 200 note). The king of *Kauçāmbi* is mentioned sometimes in "Der Weise und der Thor" (60, 13. 64, 6. 69, 2. 229, 6), as *Utrayana* (*Utrayana*). Ssanang Ssetzen, in his history of the Eastern Mongolians (14, 10. ed. Schmidt), correctly has *Udayana* (cf. Schmidt's Note, p. 313). But the confusion is not at an end here. Chandra Dās, in the Journal As. Soc. Beng. LI., p. 119—I do not know on what authority—retranslates the Tibetan name *De-chye* (i.e., *Bde-byed*, according to his modern pronunciation) of Nāgārjuna's friend by *Camkara*. And, in fact, we find this translation of

Çamkara again in Tär. 3, 9 (as the name of a Brahmin), whereas shortly before (3, 6) it is, as another man's name, translated by *Dge-byed*. Likewise we have the compositions with Çamkara = Bde-Byed: Çamkarapati = *Bde-byed-bdag-po* (51, 13. 16) Çamkara-nanda = *Bde-byed-dga-va* (144, 8). Finally we find one *Udāyana* = *Hchar-po*, a Purohita of king Çuddhodana (Latitav. ch. ix. beg.), who is mentioned also in the Lebensb. 235, though with short *a* (what was here in the Tibetan text?). Compare also Eitel, Handbook s.v. Sadvaha, *Udāyana* and *Vatsa*.

The letter appears in Tibetan in verses of  $4 \times 9$  syllables, so that we may conclude the Sanscrit original to have been in Indravajra (as, e.g., Lalit. 30 = Rgya 38, 20 ff.). Only the last two verses (the Epilogue) count  $4 \times 11$  syllables. The Tibetan verses generally consist of four lines of an odd number of syllables from 7 onward. Four  $\times$  7 corresponds to the Sanscrit Çloka, and is, of course, the most used (I found it, however, reproducing the Sanscrit Äryā in Lalit. 221 = Rgya 164). Sometimes two longer lines correspond to one Sanscrit verse, as for the Äryā in Lalit. 245, 17 ff., we find (Rgya 177, 13 ff.)  $2 \times 17$  syll., changing afterwards to  $4 \times 9$ . Even single lines of 41 syll. are found (Rgya 186, 9 ff.) to correspond to one Sanscrit verse (Lalit. 260, 10 ff.), the Tibetans here, apparently, mistaking the whole of four verses for one verse of four lines. There is not, or has not been found out, any prosody, properly so called, in Tibetan (cf. Foucaux, grammar, 213 ff.); at most we might observe a tendency to put heavier syllables in the first part of a foot, thus giving the verse a trochaical movement.

Finally, I may remark that the two translators of this letter also took part in the translation and revision of the first four vols. of the *Hdul-va* (*Vinaya*), s. Feer, l. c. p. 182, and the Ratnānanta Sūtra, ib. p. 233, in the ninth century, A.D.

Especial thanks are due to Dr. Rost, through whose kindness I was enabled to make use of the London copy of the Tanjur.

## Nāgārjuna's "Friendly Epistle."

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In Sanscrit: *Suhridlekha* (*sic*) ; in Tibetan: *Bçes-pai-phrin-yig* ("Friendly epistle").

Praise to Manjuçrī kumārabhūta !

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1. O thou of virtuous character, worthy of happiness, hear these noble verses which I have composed shortly, that (I thereby) might gather the merits, proceeding from the proclamation of the Sugata's words.

*Comm.* "Shortly," he says, in order that you may not be afraid of his making many words.

2. As an image of the Sugata, even if only made of wood, is honoured by the wise, as is right, do thou also not despise my speech, even if humble, considering that it is the exposition of the Good Law (*saddharma*).

3. Though thou didst hear in thy mind (before this) a little of the instruction in the great Muni's law, is (appears) not also a whitewashed wall whiter still in the light of the moon ?

4. Remember the six Memorable Things that have been ordained by the Jina, viz., the Buddha, the Law, the Community, Charity, Morality and the Gods, according to the measure of their virtues.

(The six *Anusmyṛtaya's* s. Dharmas. 54.)

*Comm.* "According to the measure of their virtues," Buddha, for instance, you must remember as Bhagavat, Tathāgata, Arhat, the truly accomplished Buddha, the Possessor of wisdom and the *principles*, Sugata, the Knower of the worlds, the *steersman* for the conversion of man, the Highest one, the Teacher of gods and men (cf. *Divyāvadāna*, ch xv. beg., etc.) "The victorious conqueror" (*Bcom-ldan-*

*hdas* = *Bhagavat*) he is called, because he has conquered lust (*rāga*) and the other (evil passions); because he has penetrated to the *heart* of wisdom (*bodhisāra*); because he conquered Māra who put hindrances in his way; because he obtained every fortune (*bhaga*), as riches and so forth. *Tathāgata* (*De-bzhin-gçegs-pa*) he is called, because he understands the things as they are (*gam* in the sense of: to perceive, understand, as in *gati*, etc.; likewise Maheçvara comm. on *Amarakosha*: *tathā satyam gatam jñātam yasya*); and because his words will remain so, as he did pronounce them, without being changed (cf. *āgama* the sacred tradition). “The Conqueror of foes” (*dgra-bcom-pa* = *Arhat*) he is called because he conquers (*hanti*) the (common) foe (*ari*), viz., the misery of sin; because he has conquered (*i.e.* destroyed) the spokes of the transmigration-wheel; also because he deserves (*arhati*) to be honoured by property (*i.e.* sacrifices) and respect.<sup>1</sup> . . . “Knower of the worlds:” “World” it is called, because it is (from time to time) destroyed (*Hjig-ten*, “Receptacle of the perishable” or “R. of destruction” = *loka* from *luñc*; like the grammatical term *luk?*). This world is of two kinds: the world of the living, and the world of the lifeless (*Dharmas*. 89). The world of the living he knows according to the conditions of the twelvefold chain of causation (v. 109 ff.); of the world of the lifeless: Earth, mountains, etc., he knows origin, conditions, place, etc. . . . “Teacher of gods and men” (is said), because these two are the highest (degrees of animate beings) or because they are vessels of the Noble Path (v. 113). . . . *Buddha* (*Saṁsṛgyas*, “Wide awake”) he is called, because he has a wide (comprehensive) mind, and therefore is like an opened (*rgyas*) lotus, and because he, waked from the sleep of ignorance, is like a man waked from sleep. . . . Similarly the remaining five articles are expounded by the comm., who then goes on: Because these six Memorable Things clear up the mind, and become the ground of great merit,

<sup>1</sup> Both these explanations of Arahāt, the latter fanciful besides the right one, we also find in Eitel, Handbook, p. 12 f.

he has expounded them first, that by the belief in them the mind might become virtuous."

5. Steadily observing the tenfold way of virtuous action in body, speech, and thoughts (and also) turning away from spirituous liquors, you will feel a sincere joy in this (your) virtuous life.

*Comm.* gives the ten virtuous actions in this manner: You must give up killing, stealing, impurity, lying, slander, harsh language, frivolous talk, covetousness, malice, and must adhere to the right doctrine (cf. Dharmas. 56; also "Der Weise und der Thor," p. 13, 9 ff., transl. p. 15 f.). Of these, three concern the body; four, speech; and three, the thoughts. Cf. M. Müller's Note to his translation of the Dhammapada (Sacred Books X.) v. 96; also in Böhtlingh's Ind. Spr., the verse beginning *kāyena kurute* and 1559 f.; *Udānav.* vii. 1 ff.) "Though the drinking of intoxicating liquors (*chain*) is a grave fault, it is not (to be reckoned) as a sin, and therefore is treated separately. There are three kinds of *chain*: from sugar-cane, from rice-meal, and from honey" (cf. v. 33).

6. Knowing that riches are unstable and void (prop. "heartless"—*asāra*), give (of them) according to the moral precepts, to Bhikshu's, Brahmins, the poor and (your) friends, for there is no better friend than giving (liberality).

*Comm.* "heartless," because it is insatiable.

7. Exhibit morality (*cīla*) faultless and sublime, unmixed and spotless, for morality is the supporting ground of all eminence, as the earth is of the moving and immovable.

8. Exercise the imponderable Transcendental virtues of charity, morality, patience, energy, meditation, and likewise wisdom, in order that, having reached the farther shore of the sea of existence, you may become a Jina-prince. (The six Pāramitās s. Dharmas. 17.)

9. Those families where father and mother are honoured are blessed by (lit. endowed with) Brahma and the teachers; they (*i.e.* the children in their turn) will be honoured and finally reach heaven.

Prof. Windisch draws my attention to a similar passage, Itivuttakam Sutt. 106.

10. Renouncing murder (*lthse*, s. preface), theft, lewdness, lying, wine, eating at improper times, pleasure in high seats, singing, dancing, and (certain) kinds of wreaths.

11. If any one, man or woman, possesses these eight parts of an Arhat's morality, and wishes it in confession, he (or she) is born again among the Kāmāvacara-deva's.

On the eight Çila's s. Childers s.v. and Uposatha. The Kāmāvacaras s. Dharmas. 127.

*Comm.* Incense and wreaths are prohibited, if they only serve for pleasure (*cha-vai-don-du*), but not if they are used in the interests of the law (religious service), or for medicinal purposes.

12. View as enemies: avarice (*mātsaryam*), deceit (*çā-thyam*), duplicity (*māyā*), lust (?), indolence (*kausīdyam*), pride (*māna*), greed (*rāga*), hatred (*dvesha*), and pride (*mada*) concerning family, figure (*i.e.* beauty), glory, youth, or power.

These different faults and sins s. Dharmas. 67, 69, 139, also 30, and Dhammasaigani 1113-34, 1229.

13. The Muni has taught that carefulness is the abode of immortality (*amṛta*—*i.e.*, according to Comm., *Nirvāṇa*); carelessness (*pramāda*) the abode of death; therefore be always reverentially careful, in order to increase (thy understanding of) the law of virtue.

14. Who, having formerly been careless, afterwards becomes careful, is beautiful like the moon freed from clouds, as (were) *Nanda*, *Aṅgulimāla*, *Kshemadarçin*, *Udayana*.

On *Nanda* (*Dga-ro*), s. Kern, "Buddhismus," I. 133; 153 ff.; *Aṅgulimāla* (*Sor-phren can*), ibid. 219; also "Der Weise und der Thor," ch. 36; *Ajātaçatru* (*i.e.*, *Kshemadarçin* = *Mthoñ-ldan*, supply *dge-va*, s. Schiefner, Tār. transl. p. 2, note 1 and Wassiljew's transl. preface, p. iv.), s. ibid. p. 226 ff. *Udayana* (*Bde-byed*; Comm.: *Bde-ldan*) was according to Comm., a nobleman (*kulaputra*), who, after

having committed adultery and murdered his mother, was converted by the Tathāgata and released from hell. On his name, s. preface and cf. also Lebensb. p. 269. (Cf. Dhmpd. 172 = Udānav. xvi. 5.)

15. Since nothing is so difficult of attainment as patience, open no door for anger, the Buddha has pronounced that he who renounces anger shall attain the degree of an *Anāgāmin*.

*Comm.* says that it is more difficult to find a patient man, than (a hermit) who feeds on wind, water, roots, and (raw) fruits, and dresses himself in hairs, leaves, bark, and rags, but that by bodily penance alone (*lus-gduvis-pa tsam-gyis*) not even a happy rebirth (i.e., as man or god, s. Dharmas. 57) is to be obtained, much less (final) salvation. Anger (*krodha*) is the becoming wild and displeased if anything disagreeable is done to us by men or other beings (*amanushya*) ; patience (*kshānti*) is freedom from anger, and if anger should rise (in us), quieting it at once. (Cf. Böhtlingk, Sprüche, 5045.)

16. "This one scolded me," "this one blamed me," (or) "beat me," if so (saying) you bear hatred (to any one), quarrel arises, but when (you) renounce hatred (you) will sleep quietly. (Cf. Udānav. xiv. 9 f. = Dhammap. 3 f.)

17. Know that the thoughts are painted, as it were, on earth, water, and stone; among these may (for thee) the sinful ones always be like the first (i.e., perishable), the virtuous ones like the last (i.e., constant).

Second part of verse not quite sure.

18. The Jina has declared that men have three kinds of speech : the agreeable, the true, and the untrue one, which are (respectively) like ambrosia, like a flower, like an unclean (thing) ; of these avoid the last. (Cf. Böhtlingk, Spr. 9732. Udānav. viii. 14; Subhāntasutta 4.)

19. There are four kinds of persons (*pudgala*) : those that go from light to light, those that go from darkness to darkness, those that go from light to darkness, and those that go from darkness to light; of these do thou the first! .

By light is meant a happy rebirth (as god or man of high position) ; by darkness—an unhappy one (as an inhabitant of hell, animal, Preta, or man of low position) : thus comm. (Cf. Mahāvastu, 27, 28, and v. 15 of this letter.)

20. Understand that men are like Āmra-fruits, some that are unripe look as if they were ripe, some ripe ones look unripe, some unripe ones look (also) unripe, and some ripe ones look (also) ripe.

21. Do not look after another's wife ; but if you see her, regard her, according to (her) age, like (your) mother, daughter, or sister ; if you love (her ?) then think purely even on the unclean (things).

*Comm.* points to v. 25. (Cf. Divyāvadāna, 115, 5 f.)

22. Guard the fickle mind like (your) fame, like a son, like a treasure, like (your) life ; and be afflicted or sensual pleasure like (or : as) on a poisonous (*gdug-pa*, sc. snake), poison (*dug*), a knife, and fire.

*Comm.* The objects of the senses are hurtful (malicious) like a *snake*, because they do us and others harm ; they kill like *poison*, because they destroy the virtuous works ; they hurt like a *sword*, because they lead to the bad rebirths (cf. v. 19) ; they burn like *fire*, because they produce remorse.

23. Because the desires beget destruction, the prince of the Jina's has likened them to the *Kimpa*-fruit ; renounce them, for by their iron fetters the world is bound in the jail of the orb (of transmigration).

*Comm.* The *Kimpa*-fruit has a good (sweet ?) shell, but the kernel is bad. (*Kimpa*, probably, was in the Sanscrit text ; cf. Böhlt., Spr. 5255, and Pet. Wört. s.v.)

24. Of him who has conquered the unstable, ever moving objects of the six senses, and him who has overcome the mass of his enemies in battle, the wise praise the first as the greater hero.

*Comm.* says that even animals may conquer their enemies, but not their senses. (Cf. Dhmp. 103 = Udānav. xxiii. 3.) The six objects s. Dharmas. 33.

25. The body of a young woman (viewed) from the one (right) point of view, is of evil flavour, (having) nine deep openings, like a vessel of everything unclean, difficult to fill, only covered with skin ;<sup>1</sup> even (her) ornaments view from (this) one side.

26. As a leprous (man), infested by worms, even if he, to mitigate (his pain), keeps near the fire, will not find any rest, so know it to be also with those who are affected by desires. (Cf. v. 22. Böhlt., Spr. 3272.)

27. In order to attain the highest aim (*paramārtha*), take these things to heart and meditate thereon ; there is no other law (*dharma*) having virtues like this.

28. Although a man possess rank ("family"), beauty ("figure"), and erudition (*thos-pa*, *i.e.*, *çrutam*), but be devoid of wisdom (*prajñā*) and good behaviour (*vinaya*), he will not be honoured ; but who possess these two virtues, even if he be devoid of other virtues, will be esteemed.

29. Thou, who knowest the world, be equanimous against the eight worldly conditions : gain and loss, happiness and suffering, fame and dishonour, blame and praise, for they are not (fit) objects for your thoughts. (S. Dharmas. 61.)

30. Do not commit sin for (in the interest of) a Brahmin, a Bhikshu, a god, (thy) parents, (thy) wife, or subjects, for no one will take part in the requital (*vipāka*) for your sins (in) hell. (Cf. Dhmpd. 105 = Udānav. xxviii. 11.)

31. Though some who have committed sinful actions are not cut as with a knife (*i.e.* instantly punished), in the hour of their death, the fruits of what sinful actions there are (*i.e.* they have committed) will appear.

*Comm.* Therefore some people die with a clear countenance (*bzhin-mdais*), but others with a bad (disfigured) one. (Cf. Udānav. ix. 17.)

32. Faith (*çraddhā*), morality (*çīla*), liberality (*dāna*), religious knowledge (*thos=çruti*), shame (*hri*), carefulness (*apatrapā*), and wisdom (*prajñā*), the Muni has pronounced to be the seven possessions ; other possessions regard as common and useless.

<sup>1</sup> Böhltlingk points out to me the likeness in Spr. 807.

Comm. Morality is eightfold : the duties (*sdom-pa*) of a *Bhikshu* and a *Bhikshuṇī*, a *Dge-slob*, a *Çramaṇa* (*dge-sbyon*) and a *Çramaṇā*, a *Çramaṇera* and a woman of that degree, and an *Upāsaka* (*bsñen-gnas*). "Shame" is the aversion to faults regarding one's-self, "carefulness" the same regarding others. (Cf. v. 12. *Udānav. x. 1 ff.*)

33. Betting, looking out for crowds (as for some festival, etc.), indolence (*kausīdyam*), the company of bad men, (drinking) wine, and strolling about at night, these sins, equally known as the prevarications (*ñan-soñ=durgati?*), avoid.

Comm. . . . "Wine" (*chañ*) either is fabricated (*bcos-pa*) or only gathered (*sbyar-va*) i.e. pressed out of flowers (cf. *madhu* in the Pet. Wör., chiefly R. 5,60,9, quoted there, to which Böhtlingk calls my attention), etc. (Cf. v. 5.)

34. The teacher of gods and men has pronounced that of all possessions contentedness is the best by far ; therefore be always content, for if (you) are content, you will be rich, even if not possessing any (external: Comm.) goods.

Comm. remarks, that contentedness is the fruit (i.e. end and aim) of all possession ; if a poor man, therefore, be content, he has already obtained the purpose of wealth. A man is (to be called) "content," if he does not pine for the past, does not long for the future, and is not too much addicted to the present (fortunes). (Cf. Böhtl., Spr., anto nāsti and ko vā daridro.)

35. O noble one ! men who have few wishes have no pains (cares) like the rich ; from each head of the many-headed Nāga princes arise separate cares.

36. A woman that associating with (your) natural enemy, is like (i.e. to be likened to) an avenging goddess ; one that, despising the lord of the house, is like *Tārā* ; and one that, stealing though a little, is like a thief, these thou do not take as wives.

37. But one that is gentle as a sister, winning as a friend, careful of your well-being as a mother, obedient as a servant, her (you must) honour as the guardian god(dess) of the family.

*Comm.* "As the god of the family," because she shields the family from damage. (Cf. *Manu* ix. 26; *Aṅguttara Nik.*, *Sattakanipāta*, quoted by Oldenberg, p. 191 note.)

38. As you know that food is (to be regarded) as medicine, do not use it, from lust or hatred, to become stout (and strong), proud or handsome, but only to keep your body (together).

39. Having repeated the essence of the rule during the whole day and the first and last watch of the night, sleep in the interval between them, (but) with consciousness, that even the time of sleep may not be without fruit. (Cf. *Dhmpd.* 157 = *Udānav.* v. 16.)

40. Always perfectly meditate on (turn your thoughts to) kindness, pity, joy, and indifference; then, if you do not obtain a higher (degree), you (certainly) will obtain the happiness of Brahman's world.

The four *Brahmavihāra's* 5. *Dharmas.* 16; cf. *Dhammasaṅgani*, 262; *Brahman's world*, *Dharm.* 128.

*Comm* : *Maitrī* (*byams-pa*) means the giving of happiness to the animate beings; *Karuṇā* (*sñīñ-rye*), the shielding them from pain; *muditā* (*dga-va*), not robbing them of happiness; *upekṣhā* (*btañ-sñoms*), equanimity and impartiality.

41. By the four *Dhyāna's* of (i.e. that consist in) completely abandoning desire (*kāma*), reflection (*vicāra*), joy (*prīti*), and happiness and pain (*sukha*, *duḥkha*) you will obtain as fruit the lot of a Brahman, an *Abhāsvara*, a *Çubhakṛtsna*, or (one of the) great kings.

S. the four *Dhyāna's* *Dharm.* 72, chiefly Childers 169, *Dhammasaṅgani*, 83-88; the mentioned classes of gods, 128.

42. Fivefold are the actions, virtuous and sinful, that arise from perseverance, longing, absence of an adversary, and from the ground of the highest excellence, of these (or: therefore?) strife for virtue.

43. As by an ounce of salt a little water is spoiled, but the river *Gangā* is not (spoiled), though it rolls corpses, thus know that it is the same with a little sin on an extensive root of virtue.

*Comm.* Therefore be not too much afraid if, upon great virtuous actions, you have committed a little sin. (Cf. Dhmp. 173. Udān. xvi. 96.)

44. Understand that the five depravities of (groundless) joy and sorrow, malevolence, sloth (*styānam*) and sleep (at the wrong time), desire and doubt (*vicikītsā*) are the thieves that steal the treasure of virtue. (Five other "depravities," s. Dharm. xci.)

45. Faith, energy, recollection, meditation, and wisdom are the five best things (*dharma*) ; strife after these, for they are truly the highest "forces" and "qualities." (S. Dharm. 47, 48 ; Dhammasaṅgani, 74 ff. 95 ff.)

46. Thinking again and again : as I cannot avoid the pain of illness, age, and death, so I also will not go beyond (i.e., lose the fruits of) the works done by myself, be not proud of this help.

47. But if you indeed long for heaven and liberation, then entertain the true faith (*samyagdrṣhti*) ; all men who have a wrong faith (*mithyādrṣhti*), even if their conduct is good, will (only) find a bad requital (*cipāka*).

48. Know that a man who takes no joy in perfection (*samyaktva*) is unstable (*anitya*), soulless (*anātman*), and unclean ; and that, through want of attention (*smṛtyupasthāna*), (he falls into) the misery of the four wrong views.

*Comm.* : *Mi-rtag-pa* (*anitya*), who only lasts for a moment ; *bdag-med-pa* (*anātman*), who is bare of the interior *purusha* (*nān-gi byed-pai skyes-bu*). . . . The "four wrong views," if one thinks (1) that pain (*duhkha*) is joy (*sukha*) ; (2) that the unstable is stable ; (3) that the unreal is real ; (4) that the unclean is clean. (Cf. Dharm. 55 and 97, and chiefly Kern, I. 474.)

49. If you say : I am not the form, you thereby will understand : I am not endowed with form, I do not dwell in form, the form does not dwell in me ; and, in like manner, you will understand the voidness of the other four aggregates. (The Aggregates, s. Dharmas. 22 ; Dhammasaṅgani, 1083, cf. 59 ff.)

50. The aggregates do not arise from desire (? *hod-rgyal*),

not from time, not from nature (*prakṛti*), not from themselves (*svabhāvāt*), nor from the Lord (*içvara*), nor yet are they without cause; know that they arise from ignorance (*aridyā*) and desire (*trṣṇā*).

*Comm.* Explains *hdod-rgyal* by *gnam-babs* (?). "Time" the followers of (the doctrine of) Time (*dus su smra-varnams*, cf. *kālakāraṇika* in Aufr. Cat. Oxon. 216 b. 7 f.) declare to be the cause of all growth and decay with the following words: "Time ripens what has come to existence, Time destroys the creatures, Time wakes the sleeping (*sic!*!), to escape Time is difficult" (it is the verse, Böhlt., Spr. 1688). "Nature," the *Sāṅkhya's* (*grāṇi-can-rnams*) declare to be the original cause of all things, consisting of *Sattva* (*sūnū-stobs*), *Rajas* (*rdul*), and *Tamas* (mun. cf. *Sarvadarçana-samgraha*, transl. p. 227, *Manu.* xii. 24 ff.). The "Lord" is the fine and inconceivably soft, all-knowing, and all-doing object of meditation (*dhyāna*), for the wise meditators practised in *Yoga*, whose (the Lord's) body consists of sun, moon, water, fire, wind, the regions (of the sky), and ether, on whom those who long for the joy of (inner) quietude constantly meditate.<sup>1</sup> Then follows a lengthy explanation why the Aggregates do not arise from these different causes. But, "like seed, covered with dung and watered, buds up, so, covered with ignorance and watered by desire, existence (*bhava*) arises." (Cf. v. 110 f.)

51. Know that attachment to religious ceremonies (*çīlav-rataparāmarça*), wrong views (*mithyadṛṣṭi*), and doubt, (*vicikitsā*) are the three fetters (*samyojana*, s. *Childers* s.v. *Oldenberg*, *Buddha*, 435, 451 f., *Eng. transl.* p. 430, 448) obstructing the entrance to the city of salvation. (Cf. *Dharm.* 68; *Dhammasaṅgāṇi*, 1002.)

This verse seems spurious, as the commentary is wanting.

52. As (your) salvation only regards (and depends on) (your)self, there is no use in taking any one else as companion, but, observing the holy doctrine (*çrutam*), morality

<sup>1</sup> Cf. *Vedāntasāra* 43 (Böhlt., "Chrestomathie," p. 259; *Jacob*, "Manual of Hindu Pantheism," p. 48).

(*çīla*), and contemplation (*dhyāna*), apply yourself to the fourfold truth. (Cf. v. 30.)

53. Steadily instruct yourself (more and more) in the highest morality, the highest wisdom, and the highest thought, for the hundred and fifty-one rules (of the *Prātimoksha*, Comm.) are combined perfectly in these three. (The three *Cikshā*'s s. Dharm. 140. cf. Udānav. vi. 11.)

54. O Lord, the Sugata has taught that the remembrance concerning (the care to be taken of) the body is the only way that must be trod; therefore keep to it with firm endeavour, for when remembrance (carefulness) is wanting, all things (*dharma*) must decay.

*Comm.* quotes the following words of Buddha: Bhikshus, for the living beings there is, in order to do right, to overcome pain and inconvenience, to understand the true law, and to obtain Nirvāna (only) one way that must be trod, viz., Remembrance concerning the body. (Apparently the *kāyānudarçasmṛtyupasthānam*, Dharm. 44, is meant, which there has not been accurately translated.) All these things (*dharma*, i.e., fruits, as enumerated) decay (come to naught), etc. Cf. Oldenberg, p. 311 (transl. 305) ff.

55. Life, though being more unstable than a bubble driven by the wind, has as many troubles as one exhales and inhales, or awakes from sleep, and this is astonishing much.

56. Know that the body, which at the end (of life) either is consumed, or dries up, or putrefies, or (finally) becomes unclean and substanceless, and (thus) is completely destroyed and dissolved, is by its nature unstable.

*Comm.* The body is "consumed" if it is burned; it "dries up" if buried in the ground, by the action of wind and sun (!); it "putrefies" if, thrown into water, it is carried on by this; it becomes "unclean" if animals devour it. (A sentence of the Bhagavat himself is quoted, where he details these different modes of disposing of the dead.)

57. Since even the earth, the Meru, and the ocean, having burned for seven days, will become bodies of flame

and be consumed, without leaving an atom, how should it be otherwise with man, (who is so) very weak?

58. Because thus (as demonstrated) all this is unstable (*anitya*), without substance (*anātma*), without help (*açarana* or *niḥç.*), without protector (*anātha*), and without abode (*asthāna*), thou, O Lord of men, must become discontented with this worthless (*asāra*) Kadali-tree of the orb (of transmigration). (About *Kadalī* s. Pet. Wört.)

59. As it is more difficult to rise from (the existence as) animal to the dignity of man, than it is for the tortoise to find the hole of the yoke that is in one (and the same) sea, exercise the good law (*saddharma*) with your power as man, and make appear its fruits.

*Comm.* In a certain sea of the world a blind tortoise dwells which rises to the surface (every) hundred years. In the same sea there is a yoke (*gñā-çini*) with a hole (*bu-ga*) in it, that by the easterly wind is driven west. This is the time when the tortoise's neck may enter the hole of the yoke.

60. He who, born as a man, commits sin, is more foolish than he who fills vomit in golden vessels, adorned with jewels.

*Comm.* Because the human dignity is more difficult of attainment than a golden vessel.

61. The life in a land of (common) agreement, the support of a holy man, my good counsel, and good works formerly done (*i.e.* their fruits), those four great wheels are in thy possession.

*Comm.* "Land of agreement," where every one's mind is like the other's and agrees (with it). "A holy man" is a Virtuous friend (*kalyāṇamitra*) (Cf. Childers s.v.; Dhammasaṅgani, 1328.) "Wheels," that move the carriage of the sublime path. Since then you are possessed of the four, endeavour to generate in you the subl. path.

62. Because the Muni has explained that he who leans on a Virtuous friend, will be able to lead to the end a pious life, therefore lean on a holy man, for, leaning on the Jina, you certainly will find complete rest.

Comm. quotes a speech of the Buddha to Ānanda, wherein he says that the support of a Virtuous friend is the half of a holy life—*brahman* (*thsans-pa*) is explained here by *Nirvāṇa*, and *brahmacarya* (*thsans-par spyod-pa*) as the way thereto.

63. (Adopting) wrong views, being born among the brutes, among the Pretas, or in hell, (at the time when) the law of the Jina is not (observed), in a foreign country among barbarians, being dumb and stupid (dumb and deaf ?),

64. Or being born anywhere among the Longlived gods, these are the eight unfavourable moments ; if you, freed from these, get a (favourable) moment, then exert yourself to avert (any future unfavourable) birth.

The *Akshana's* s. Dharm. 134, where Trigl. 66 (34) is forgotten. The “birth as Preta” is the same as *Yamalokopapatti* ; for “if the law of the Jina is not,” the Dharm. has *cittatpādavirāgitatā* ; “dumb and stupid” (*glen-zhiù lkugs-pa*, explained by Comm. as : one who makes signs with the hand)=*Indriyavikalatā*. The “Longlived gods are the *Asaṃjñā's* and the *Arūpa's*” (Dharm. 128 f.). “These eight are called *Akshana*, because therein you will not find rest (Kshana) for the performance of virtue.”

65. O Noble one, grieved at this orb (of transmigration) which is the ground (origin) of the stings of passion, of death, illness, age, and many other pains, only hear a part of those evils.

Comm. The evils of the orb are sevenfold : Uncertainty (v. 66), Insatiability (67), Waste of bodies (68), Continuous Conception (68), Continual Change between high and low position (69 ff.), Want of a companion (75), and the six states of birth (77 ff.).

66. Since there is a (constant) change between (the conditions of) father and son, mother and wife, friend and foe, (it is clear that) within the orb there is no certainty whatever.

67. If every one has drunk more milk than (water is contained in) the four seas, even then the common people

(*prthagjana*) who are caught in the orb, will demand to drink more.

68. The heap of any one's bones (from his successive births) exceeds in quantity mount Meru; and if a man were to count his (successive) mothers by grains (of soil) not larger than juniper-berries, the earth would not suffice (to form them).

About the mountain of bones s. "Der Weise und der Thor," 95, 17. 100, 2 ff. =transl. p. 118. 123.

69. Even he who has been honoured in the world of Indra falls, through the force of his works (*karma*), again to the earth; even after having risen to world-sovereignty (*cakravartitvam*), he, in the course of transmigration, will become a slave.

To the first part of this verse cf. "Der Weise, &c.," ch. 45, chiefly 300, 3=transl. p. 375, and *Divyāvadāna* ch. 17.

70. After having enjoyed for a long time the happiness of touching the breasts and waists of the heaven-maids (*i.e.*, Apsaras, cf. *svargastrī*), one must endure in hell the intolerable pains of grinding, cutting, and lacerating.

*Comm.* The pain of grinding is to be endured in the hell *Samghāta*, cutting in *Kālasūtra*, and lacerating in *Tāpana* and *Pratāpana*. (S. v. 77, 78.)

71. After having dwelt for a long time on the summit of Meru, enjoying the pleasure of a ground that sinks and rises to the touch of the foot (*i.e.*, is elastic), afterwards the intolerable pain of walking on (in) hot ashes and mud is entailed on you.

*Comm.* "A long time," thousand years of the gods. The "hot ashes" reach to the knees, and when you set down your foot skin, flesh, and blood are destroyed, and, on raising it, grow again. The "mud" is a morass of excrements, where beasts called: "Worm with the pointed bill" live, whose body is all white, the head black. These (beasts) pierce the skin of those animate beings (who are driven there by their fortune).

72. After walking and playing, in company of the

heaven-maids, in a pleasant and delightful grove, again you must undergo, in a wood where the leaves are like swords, the cutting of feet, hands, ears, and nose. (Cf. Manu, xii. 75.)

73. After having entered (*i.e.*, bathed in) *Mandākinī* (*hdal-gyis hbab-pa*, “softly flowing,” s. Amarakoça, Tib. transl.) which is gay with beautiful Apsarasas and (round which grow) golden lotuses you must again enter the intolerably salt water of the hell-river *Vaitarayī* (*rab-med*, “fordless,” Amarak.).

74. After having obtained the very great happiness of desire (*i.e.*, of the senses) in the world of gods (viz., the *Kāmāvacara's*), and the unsensuous happiness of Brahma-hood, you must, becoming fuel in the fire of (the hell) *Avīci*, suffer uninterrupted pains.

75. After having become like sun and moon, and having illuminated with the light of your body the ends of the world, again you will come into the utter darkness, where you will not even see your arm, if you stretch it out.

*Comm.* The “utter darkness” is in the intermediate space of the worlds (*Lokāntarika*). (Cf. the *Comm.* on v. 50 about *Īçvara*.)

76. Since then you must die in this manner (in uncertainty as to your fate), take the lamp of the three merits to give you light, for alone you must enter this endless darkness, which is untouched by sun and moon.

*Comm.* The three kinds of merits (meritorious actions) are: those of body, speech, and thought (v. 5), or else: those arising from liberality, morality, and meditation (*i.e.*, the three *Cikshā's*, v. 53).

77. Those living beings that have committed sinful actions, will have to endure continuous pain in the hells *Samjīva*, *Kālasūtra*, *Mahātāpana*, *Samghāta Raurava*, *Avīci*, and so forth.

*Comm.* By “and so forth,” he understands the remaining (of the eight hot hells), the cold hells, and the *Ñi-tse* (s. Jüschke, who has *ñi-thse*). . . . In (the hell) *Samjīva* the living beings, being seized by different cutting instruments that have sprung from their (evil) works, all their principal

and minor (*pratyanga*) members are cut off, and, becoming insensible, they roll on the ground. Then there issues a voice from the sky: Become ye sound again (*khyed-rnams yan sos-par gyur-cig*), therefore this hell is called *Yan-sos*. In *Kālasūtra* the living beings are put, by the tormentors (*skyes-bu gnod-pa bye-pad*), that are there, between mountains of different form, and, a black string (*thig-nag*) having been drawn, they are cut and split like wood, therefore this hell is called *Thig-nag*. In *Samghāta* the l.b.,<sup>1</sup> having been assembled (*bsdus*) together, are pushed by the tormentors that are there, between mountains of different shape, and when these mountains are pressed together then the blood of those pressed flows like a river. Likewise they are put in a large iron press (*ltsir-spyad*), where from above a large stone descends, pressing the iron ground (*sa-gzhi*), tormenting, oppressing, destroying (*hjoms-par byed*), everywhere, therefore this hell is called *Bsdus-hjoms* (or <sup>o</sup> *gzhom*). In *Raurava*, the l.b., seeking a dwelling (i.e., some kind of refuge), are put into an iron house. From those that have entered there a fire springs up, and, becoming one (immense) flame, burns them (so vehemently) that they cry (*hbod*) in roaring lamentation; therefore this hell is called *Ñu-hbod* ("Wailing Cry"). In *Mahāurava*, which surpasses the last in cruelty, the l.b., seeking for a dwelling, are put into a house (not larger than a box (and treated as before); therefore this hell is called *Ñu-hbod chen-po* ("The Great Wailing Cry"). In *Tāpana*, the l.b. are put—into (iron) pans, heated to a high degree, and roasted. Pierced by the fire as by spears, they give forth ashes, and from all their pores and apertures fire issues. Again they are laid down on the heated ground, and struck with very hot iron hammers. Therefore this hell is called "*Thsa-va*" ("The hot one"). In *Pratāpana* there is this difference, that they are stung by those (flames like) spear-points, of which two make ashes come forth from the back and front, one from the head. Also their bodies are bound with red-hot iron

<sup>1</sup> Living beings.

bands. Again they are thrown, head foremost, into boiling salt-water contained in heated iron cauldrons, and wherever they go (*i.e.*, swim), their skin, flesh, and blood are destroyed, and nothing is left but a bony skeleton. When they emerge, their skin, flesh, and blood grow again. Therefore this hell is called *Rab-tu-thsa-va* ("The very hot one"). In *Avīci*, the fire burns from the four sides, from above and below, and meeting (in the middle) attacks skin, flesh, fibres, and the inmost marrow of the bones of the l.b., and dwells there, as if the essence (*sāra*) of fire had become attached to the body. Only by the doleful wailing cries you can tell which is the living being, which the fire, for (altogether) it looks like one mass of fire. And because there is for the l.b. no interval (*bar-mthsams*; to *vīci* also is given the meaning of *avakāṣa*, thus Childers : leisure) of fire and pain, therefore this hell is called *Mthsams-med* ("Continuous"); the same explanation in Chinese v. Eitel. —The usual Tibetan translation of *Avīci*; as also in our verse, is *Mnar-med* ("Painless"), and this would seem to be an euphemism opposed to the explanation found in Maheçvara's comm. on *Amarak.* (*na vidyate vīcih sukham yatra*). (Cf. Dharm. 121.)

78. Some are pressed like sesamum (seeds), others are ground to dust (so minute) like fine flour, some are split by saws, and others are cut by ugly knives with sharp edges.

*Comm.* In *Samghāta* they are pressed in the hot iron press (s. above), and also pounded, by the keepers of this hell, in iron sieves as mortars, with their sharp bills (snouts) as pestles. In *Kālasūtra* they are split by the Lords of the Dead (*Yama's*), who, unconcerned about any man, *i.e.*, his woes, briskly begin their work (*mi-ci-la ma rag-par chas-pa brod-brod-ltar hdug-pa*), as wet wood is split by carpenters, with heated strong-toothed saws, and axes heated in the fire.

79. In like manner others are made to drink the hot fluid of melted bronze, and some are fixed on iron stakes, red-hot and pointed.

*Comm.* On the bank of the river *Vaitaraṇī* (s.v. 78) they

have opened their mouth with hot pincers, and made to drink metal that, by a violent fire, has lost its consistency, and may be drawn out (*sra-va-las thal-te nal-nal-po nūd-du gyur-pa*). The stakes are to be found in *Tāpana*.

80. Some, lacerated by furious dogs with iron fangs, raise their hands to the sky (wailing, Comm.); others are seized by hawks with sharp iron bills, and ugly claws.

*Comm.* The dogs are in the wood with sword-leaves (v. 72), the hawks in the *Calmali*-wood (cf. Pet. Wört. s.v.).

81. Some bitten by different kinds of worms and beetles, and ten thousand flesh-flies and black flies, whose touch produces great ugly wounds, roll (unconscious on the ground), and utter loud lamentation.

*Comm.* The "worms" grow out of the body, the "beetles" come from without; they are different in colour and form; by the "black flies" is meant the black fly-abscess (? *sbrān-ma lhīn-nag*).

82. Some are burned without interruption in heaps of glowing embers, and even their mouths are filled (therewith); some are cooked in great cauldrons made of (!) iron, like the gourd (? *cūn-peū*) of the fruit *Spiu-thsugs* (?).

*Comm.* says that the former takes place in *Tāpana*, the latter in *Mahātāpana*. (Cf. Manu, xii. 76.)

83. The sinner who, hearing of the endless pain of hell that is not interrupted for so long as one can retain his breath, becomes not afraid (and repents, Comm.), he has the character of a diamond (*i.e.*, is truly impassible, since the pains of hell will begin immediately after his death, Comm.).

84. But those who, seeing a picture of hell, hearing (of hell), remembering (it), reading (about it), or making images (of it), generate fear (of it), they certainly will experience immense rewards (*vipāka*).

(S. *Divyāv*, p. 300 ff. on a picture of the hells (and the rest of the world) and its purpose. Such a picture is to be found, for instance, in Georgi, *Alphab. Tibet.*)

*Comm.* "Remember," *viz.*, the pains they endured in their former births in hell.

85. As among all blisses the bliss of the cessation of desire (i.e., complete liberation, Comm.) is the highest, thus among all pains the pain of the hell *Arīci* is the most unsupporable.

86. The pain of him who, in this (world), is, during an (entire) day vehemently stung with three hundred spears, cannot be compared even to the smallest pain of hell.

87. This intolerable pain of hell does not end, even if you have endured it for a hundred *koti*'s of years ; as long as the (fruits of) your sins are not exhausted, so long you will not get rid of your life (in hell).

88. Therefore exert yourself with energy that there may not by any means be as much as an atom of the seed of this sin-fruit, (produced) by evil action, speech, or thought.

89. Also in the condition of *brute* (you will suffer) killing, binding, striking, and various other pains ; and (the brutes), having abandoned pacifying virtue (?), will eat up one another without pity.

Comm. explains *zhi-var* *hgyur(-va)*, what I translate “pacifying,” by : *nes-par hbyed-pai cha-daiñ mthun-pa*, the same words that explain “contemplation” v. 52, and “highest wisdom” v. 53 (one of the three Çikshās), and says that *Nirvāna* is attained thereby, and that by want of this virtue the brutes are so stupid (as to devour each other).

90. Some (brutes) are killed on account of (their) pearls, wool, bones, blood, flesh or hide ; others forced into the service (of man) by kicks or blows of hand, whip or iron hook.

Comm. For his “bones” (tusks) the elephant, for instance, is killed ; for it's “flesh,” game, etc. ; for its hide, the leopard, etc. With “kicks” the horse is driven ; with the “hand” the buffalo ; with a “whip” the ass ; with an “iron hook,” the elephant.

91. Among the *Preta*'s also you must endure the uninterrupted (because never quenched, Comm.) pain born from the stings of desire, and the quite intolerable (pain) arising from hunger and thirst, heat and frost, weariness and fear.

*Comm.* Their "weariness" comes from their continually running after food (and never reaching it); "fear," from seeing the beings (tormenters armed) with swords, pestles, and leashes.

92. Some, having a mouth small as the eye of a needle, and a belly large as a mountain, are tortured by hunger, as they are not able to eat however little of the nasty excrements put before them. (Cf. *Pañcagati*, transl. Feer, *Mus. Guim.*, v. 521.)

93. Some, having nothing left but skin and bones, are dried up like the naked top of a *Tāla*-tree; other, during the night, have a flaming mouth, and devour as food hot sand that falls into it.

*Comm.* remarks that the "dry" Preta's are called *Asura's*. "Scorching sand" in *Manu*, xii. 76.

94. But some common people, not finding matter (pus), excrements, blood, or other impurities strike each other in the face, when goitres will arise on their necks, on whose ripe matter they feed.

*Comm.* "Common people" (Mob), because they have no merits (*i.e.*, even less than their companions).

95. For the Preta's, in summer the moon herself is hot, in winter the sun himself is cold; the trees (in their region) are fruitless, and the rivers dry up, as soon as they look upon them.

*Comm.* By their want of merit the boughs of the trees are burned as by fire, and lose fruits and leaves. The pleasant and cool rivers dry up (as if) burned by the poison of their eyes (*mig gdug-pai dug-gis bsregs-pa*). Some of them are filled (instead of food) with fire and live coal, some are thrust into rivers of matter, filled with different kinds of worms; some are filled with excrements and urine. (Cf. Feer, "Études Bouddhiques," 299.)

96. Without interruption this pain continues for those who have not abandoned sinful actions and have not reined in their body, some (of them) will not die (in this place of torment) in five thousand, some in ten thousand years.

97. The reason why beings must endure these different

torments as Pretas in one run (*i.e.*, without interruption), the Buddha has declared to be their avarice and mean niggardliness. (s. Feer, ll. p. 303 f.)

98. In *Heaven* also, though the pleasure to be enjoyed is great, the pain of dying is greater: thus thinking, noble (souls) do not wish for the perishable (joys of) heaven. (Cf. v. 69 ff.)

99. The colour of the body becoming ugly, want of pleasure in (their) couches, decaying of flower-wreaths, appearance of dirt on (their) cloths, dust, that had not been before, arising from (their) body,

100. These are the five prognostics announcing death in heaven, that appear to the gods who dwell in the land of gods, similar to the signs that announce death to the men on earth. (Cf. *Divyāv.* ch. xiv. beg. Prof. Windisch points out to me the similar passage in *Ittivuttakam*, *Sutt.* 83.)

101. Those (now) who die off from the worlds of gods, if they have not any rest of (fruit of) virtue left, thence must irrevocably take their dwelling, according to their merit, among the Brutes, the Pretas, or in Hell.

As god you cannot gain any merit (v. 64). But the *Sarvāstivādin's* taught the reverse, s. Rockhill, "Life of the Buddha," p. 191, better than Was. 247; cf. Feer, ll. p. 276 ff.

102. Among the *Asura's* also, who, from their (spiteful) nature, hate (envy?) the splendour of the gods, there is much mental pain; and, though they have an intellect, from the inherent darkness of their state (*gati*) they are not able to see the truth.

*Comm.* They have an intellect (sufficient) to know the difference between virtue and vice, but, unable to stick to virtue in this state, they fall back to vice. "Darkness:" because, in the state of *Asura*, you are obliged to think continuously on vice, but in the state as god, thoughts and (power of) execution incline to virtue, there is a great difference between the states of god and *Asura* or any other (lower). On the pains in the state of *man* he does

not enlarge here, because he alluded to this before in the words : O Noble one, etc. (v. 65), and because this (state) has been, before this, blamed (*i.e.*, described as undesirable) by different men (*śhar yañ mi rnam-pa du-mas smad-pai phyir*).

103. Since the orb is thus (constituted), that the birth as god, man, infernal being, brute, or Preta is (likewise) bad, understand (then) than birth (itself) is a receptacle of much harm.

104. If a fire were to seize your head or your dress, you would extinguish and subdue it (by all means), even thus endeavour to annihilate desire, for there is no other higher necessity (duty) than this.

105. By morality, knowledge, and contemplation, attain the spotless dignity of the quieting and the subduing Nirvāṇa, not subject to age, death, or decay, devoid of earth, water, fire, wind, sun, and moon.

*Comm.* *Nirvāṇa* is twofold : with, and without, a rest of the Skandha's ; the first "quiets" all pain, the second "subdues" the senses. (Cf. Childers 267 b. Oldenberg, Buddha, p. 432 (transl. p. 427) ff.) ; the three Āīkshās, s.v. 53, also *Udānav.* vi. 11.)

106. Recollection, investigation, energy, joy, calm, contemplation, equanimity, these seven members of knowledge are the rallying-points of the virtues whereby one reaches Nirvāṇa. (The seven *bodhyāṅga*'s v. *Dharm.* 49 ; cf. *Dhammasaṅgaṇi* 1355.)

107. Where there is no wisdom (*prajñā*), there is also no contemplation (*dhyāna*) ; where there is no contemplation, there is also no wisdom ; but know that for him who possesses these two, the sea of existence is like a grove (? *gnag-rjes*, perhaps *nags*).

*Comm.* Remarks on *gnag-rjes* : "because it (the sea of ex.) is easily traversed by him," so we might correct, perhaps, *gnag-rdsis*, and translate : "the sea of ex. is for him as for a *lord of cattle* (shepherd ; who has the means to ride)," sc. is a meadow. (Cf. *Udānav.* xxxii. 28.)

108. On the fourteen Undeclared worlds, which the

Friend of the sun has explained, you must not (even) think, for by this (*i.e.*, in so doing) you cannot keep your mind quiet.

*Comm.* Enumerates the fourteen *Avyākṛtavastūni* (in the text was *loka*, s. Dharm. 137), and continues: These categories (*vastu*) are called undeclared, because they must not be declared, if anybody asks; they are questions to be put aside (*sthāpanīya*).

109. The Muni has declared that from Ignorance always springs the Conformations (in the text: *las*, "work"), thence Consciousness, thence Name and Form, thence the Six Organs of sense, thence Contact,

110. From Contact springs Sensation, from the ground of Sensation Thirst will arise, from Thirst the Clinging (to existence) will be born, thence Being, and from Being comes Birth,

111. And if Birth is (put) there arise Misery, Illness, Age, the pangs of desire, Death, Fear, and many other evils; but if Birth is stopped, all these are stopped (at the same time).

*Comm.* First gives the list of the *Nidāna*'s, as it is to be found in Dharm. 42, and also in Pāli s. Dhammasaṅgani 1336 (including the appendix *çoka*). Then follows a lengthy exposition of the single items, and the series as a whole (two leaves), wherefrom only the most important part is given here. "Ignorance" is the not-knowing the truth, and not acknowledging the highest aim (*paramārtha*). In an ignorant fool arise, in consequence of (his) not knowing virtue, vice; and in consequence of his not knowing the constant (*ānejja*, *āneñja* s. Childers), the *Conformations*. These are divided into (conform.) of body, speech, mind; here (in our verse) they are meant by Action (*las* = *karman*), because this also is divided in the same three parts (cf. Child. 454 b. Oldenberg 247 (transl. 241) ff.). By forming (lit. conforming) thoughts on the roots of these actions, *Consciousness* arises. This is sixfold (*i.e.*, the conception of the six senses, v. 24; s. Was. p. 237 N). . . . *Name and Form* is the condition of the (embryo)

conceived in the womb as *Kalalam*, etc. (s. Was. p. 236), which not yet has any sensation, etc., and (on the other side) the (child) come out, that has assumed a body (*rgyur byas-pa*). The embryo in its four states is "Name," because it leads to existence (*bhava*), and falls into the senses (? *yul-la hgrov-a*): the emerged and embodied (human being) is "Form," because the (feeling) produced by cold, etc., arises (in it; ? *grāi-va la sog-va hgyur-va bskyed-pai phyir*). (Cf. Child. 258 a; Oldenberg, p. 232 (transl. 227) ff.). . . . "Thirst" is the wish not to lose agreeable sensations, to get rid of unagreeable ones, and not to keep nor to lose those which are neither agreeable nor disagreeable (s. Dharm. 27); again it ("thirst") is, in the Sūtra, declared to be three-fold, according to its direction to the reign of pleasure, of form, or of the formless (s. Child. s.v. *tanhā*). The "Clinging" is the violent desire (*hdun-pai hdod-chags*) of lust (*kāma*), etc. (s. Child. s.v. *upādānam* and cf. v. 51; Oldenberg, p. 239 N. 1). . . . When the seed of Conformations is well watered with (the water of) Thirst and Clinging, the fruit of Being is produced (cf. v. 50). It is threefold like Thirst: (the Being) of pleasure, etc. (s. Child. s.v. *bhava*). But here chiefly the past existence is understood. When any one is born at the end of (this) existence, he is subject, one after the other, to (the states) "Name and Form" to "Sensation." . . . The whole series is divided into three parts: "Ignorance" and "Conformations" are (*i.e.*, refer to) the past birth; "Consciousness" to "Being," the present; "Birth" and "Age and Death," the future (one). . . .

112. This concatenation of causes is made clear (to us) by the Jina's word, and deep (in meaning); who perfectly understands this, he perfectly understands the teaching of the Buddha.

113. Right views, living, energy, recollection, meditation, speech, action, thoughts these eight parts of the way practise in order to reach quiet. (S. Dharmas. 50. Dhammasaṅgaṇi 297 ff. and 89 ff.).

114. Birth is Suffering, Thirst is the great cause from which all this springs, the prevention of this (thirst) is liberation, the path to attain this is that (above described) Noble eightfold path. (S. Dharm. 21).

115. Therefore always exert yourself in order to understand the four truths, for even laymen (*gr̥hastha*) who live in kingly estate will, by understanding (these truths), ford over the sea of sin (*kleça*).

116. Those that fulfil the law do not drop from the sky, nor do they rise, like a ripe crop, from the bosom of the earth, but, when you have abandoned (the state of) layman, dependent on former sin,

117. Then it is not necessary to tell you in many (words) that you need not fear, as there is a useful counsel of this meaning: Subdue your mind, for Bhagavat has declared that the mind is the root of (all our) conditions (*dharma*).

*Comm.* says the meaning is that, if your mind is all pure, you will be quite happy, but if troubled, quite unhappy (Cf. Dhampd. 1; *Udānav*; xxxi. 23 f.—M.M.'s translation is, as appears, justified by our *comm.*).

118. To satisfy all these counsels (I have) given to thee in these words (*i.e.*, in this letter) would be difficult even for a Bhikshu (who has given up domestic life; how much more for a layman, *gr̥hastha*, *Comm.*); therefore keep to the virtue thou art able to fulfil, and make (the best) use of your lifetime.

119. When, always rejoicing at every virtue of every one, thou performest thyself the three kinds of good actions (*viz.*, in thought, word, deed), then perfectly consecrated to attain Buddhahood, *thou wilt*, through this accumulation of merit,

120. Having become, during innumerable births, *Yoga*-lord of all the worlds of gods and men, (as) the noble *Avalokiteçvara*, taking care of miserable mankind,

121. Freeing (them) after (their) birth, from illness, age, lust, and envy, *become*, in the Buddha-field, like the Bhagavat *Amitābha*, lord of the world, with immeasurable lifetime.

*Amitābha* is also sometimes called *Amitāyu*.

122. Having spread in the land of gods, in the sky (*Antariksha*, Comm.), and on earth the great spotless fame arising from Wisdom, Morality, and Liberality, and having perfectly quieted, (as) man on earth, and (as) God in heaven, the pleasure in the enjoyment of beautiful maidens,

123. And having obtained the power of a *Jina*, that quiets fear, birth and death of all the living beings afflicted with pain, thou wilt obtain the dignity (of *Nirvāna* without a rest, Comm.), that surpasses the world, blotting out even the name (thereof), without fear and hunger, and not subject to death.

The friendly epistle, sent by the Master (*ācārya*), the Noble *Nāgārjuna* (*Klu-sgrub*) to his friend King Udayana (*Bde-spyod*) is finished.

Translated, corrected, and put in order by the Indian *Pāṇḍit* (*mkhan-po*) *Sarvajñadeva*, and the great translator Bande *Dpal-rtsegs*.

## Anāgata-vamsa.

EDITED BY  
PROFESSOR J. MINAYEFF,  
OF ST. PETERSBURG.

This edition is made from the following MSS. :—

**I. A.** Copy made at Mandalay in 1886 of a MS. belonging to Mine Kine Myo jah Ah twin woon. It is in the Burmese character, leaves ka-ke, 10 lines on a page. At the end of the MS. is the following colophon :

mantalācalam nissāya yo māpeti mahāpuram  
indālayam hasantam 'va jambudipassa sikharam  
dhammañ carā tato raññā dhimatādiccavam̄sajā  
rājarājābhimahitā jinacakkābhijotanā  
sūrināyena laddhabbam dhammakyosū 'ti lañjanam  
kavisihena saddoghamahāvipinacārinā  
pamuñthenānulekhānam vilekhādelamissako  
yo 'nāgatabuddhavam̄so so mayā tena sādhunā  
yathā mūlam tathā katvā mahussāhena sodhito  
tenānelakāyavaco so 'ham homi bhave bhave ti.

Besides this MS. the editor has availed himself of—

**II. B.** A MS. on paper, 24 pages, marked by the letters (k—b). It is a copy from the MS. in the Library of Mg. Hpo Hmyin at Rangoon. This recension is a mixed one, in prose and in verse. It begins—

namo tassa bhagavato etc.  
evam me sutam ekam samayam bhagavā kapilavatthu-  
smiñ viharati nigrodhārāme rohaniyā nāma nadiyā tīre.  
atha kho āyasmā sāriputto anāgatajanam (sic) ārabbha  
bhagavantam puechi.

thumānantariko (*sic*) vīro buddho kindisako (*sic*) bhave  
vitthāren' eva tam sotum icchāmācikkha cakkhumā  
therassa vacanam sutvā bhagavā etad abravi  
vakkhāmi te sāriputta sunohi vacanam mama  
imasmin bhaddakekappe tayo āsisum nāyakā  
kakusandho koṇāgamano kassapo cāpi nāyako  
aham etarahi sambuddho metteyyo cāpi hessati  
ilh' eva bhaddake kappe asamjāte vassakoṭiye  
metteyyo nāma nāmena sambuddho dvipaduttamo

Then follows a history of the previous existence of Mētteyyo, with the three Buddhas, *Sumitto*, *Metteyyo*, and *Muhutto*, during twenty-seven Buddhas, and finally at the time of the Buddha gotama, when he was born as son of Ajātaṭaṭattu, prince of Ajita (pp. ka—ca). On page *ca* begins the future history of Metteyya with a quotation of the re-cension compiled in verse. Then follows the description of the gradual declension of the holy religion :

katham bhavissati. mama 'ccayena paṭhamam pañca  
antaradhānāni bhavissanti. katamāni pañca antara-  
dhānāni.

adhigama-antaradhānam. paṭipatti-antaradhānam. pari-  
yatti-antaradhānam. liṅga-antaradhānam. dhātu-antara-  
dhānan' ti imāni pañca antaradhānāni bhavissanti.

tattha adhigamo 'ti bhagavato parinibbānato vassasa-  
hassam eva bhikkhū paṭisambhidam nibbattetum sakkhis-  
anti. gacchante gacchante kāle anāgāmino ca sakadāgā-  
mino ca sotāpannā cā 'ti ime mama sāvakā santi. tesu  
adhigama-antarahito nāma na bhavissati. pacchimakassa  
sotāpannassa jivitakkhayena adhigamo antarahito bhavis-  
sati.

idam sariputta adhigama-antaradhānam nāma.

paṭipatti-antaradhānam nāma jhānavipassanāmagga-  
phalāni nibbattetum asakkonto catupārisuddhisilamattam  
pi rakkhissanti. gacchante gacchante kāle pārājikamattam eva  
rakkhissanti. cattāri pārājikāni rakkhantānam bhikkhūnam  
sate pi sahasse pi dharamāne paṭipatti-antaradhānam nāma  
na bhavissati. pacchimakassa bhikkhuno silabhedena jivitak-

khayena vā paṭipatti antarahitā bhavissati. idam sāriputta paṭipatti-antaradhānam nāma.

pariyatti-antaradhānam nāma tepiṭake buddhavacane sāṭṭhakathā pāli yāva tiṭṭhati tāva pariyatti antarahitam nāma na bhavissati. gacchante gacchante kāle akuliro (*sic*) rājāno adhammikā bhavissanti. amaccādayo adhammikā bhavissanti. tato ratṭhajanapadavāsino ca adhammikā bhavissanti. etesam adhammikatāya devo sammā na vassati. tato sassāni na sammā sampajjissanti. tesu asampajjantesu paccayadāyakā bhikkhusaṃghassa paccaye dātum na sakkhissanti. bhikkhū paccaye alabhanṭā antevāsikānam samgaham na karissanti. gacchante gacchante kāle pariyatti parihāyissati. tasmim parihīne paṭhamam eva mahāpakaraṇam parihāyissati. tasmim parihīne yamakam kathā-vatthupuggalapaññatti dhātukathā vibhaigo dhammasaṃgaṇī pi. abhidhammapiṭake parihīne suttantapiṭakam parihāyissati. suttante parihīne paṭhamam aṅguttaranikāyo parihāyissati. aṅguttaranikāye parihīne samyuttanikāyo majjhimanikāyo dīghanikāyo khuddanikāyo parihāyissati. vinayapiṭakena saddhim jātakam eva dhārayissanti. vinayapiṭakam pana lajuno 'va dhārayissanti. gacchante gacchante kāle jātakam pi dhārayitum asakkonto paṭhamam vessantarajātakam parihāyissati. vessantarajātakē parihīne-pa-apāṇṇakajātakam parihāyissati. jātakē parihīne vinayapiṭakam eva dhārayissati. gacchante gacchante kāle vinayapiṭakam parihāyissati. yāva manussesu catuppādikam gātham pavat-tissati tāva pariyattiantaradhānam na bhavissati. yadā pasanno rājā hatthikhandhe suvaṇṇacaikoṭake sahassathavikam ṭhapāpetvā buddhehi kathitam gātham yo jānāti so imam sahassakahāpanam hatthināgena saddhim gaṇhatū 'ti nagare yāva dutiyam pi tatiyam pi bherim carāpetvā catuppādikagāthājānanakam alabhitvā sahassathavikam puna rājakulam pavesessati. tadā pariyatti-antaradhānam nāma bhavissati.

idam sāriputta pariyatti-antaradhānam nāma.

gacchante gacchante kāle pacchimakā bhikkhū cīvaraga-ḥanam pattaponam nigaṇṭhasāmaṇiyo viya lābupattam

gahetvā bhikkhāya pattam̄ katvā aggabāhāya vā hatthena vā sikkāya vā olambitvā vicarissanti. gacchante gacchante kāle ko iminā kāsāvena attho 'ti khuddakakāsāvakhaṇḍam̄ chinditvā givāya vā kaṇṇe vā kesesu vā alliyāpento puttadāram bharanto kasivāṇijādayo katvā jīvitam̄ kappent vicarissati. tadā dakkhiṇasamgham̄ uddissa etesam̄ pi dānam̄ dassati. tadā dānassa phalam̄ asamkhyeyam̄ labhissatiti vadāmi. gacchante gacchante kāle kim̄ iminā amhākan 'ti kāsāvakhaṇḍam̄ chaddetvā araññe migapakkhino vihededanti (*sic*).

etasmim̄ kāle liṅgam̄ antarahitam̄ nāma bhavissati. idam̄ sāriputta liṅga-antaradhānam̄ nāma.

tato sammāsambuddhassa sāsane pañca vassasahasse sakkārasammānam̄ alabhamānā dhātuyo sakkārasammānam̄ labhamānatthānam̄ gacchissanti. gacchante gacchante kāle sabbatthānesu sakkārasammānam̄ na bhavissati. sāsanna okkantakāle nāgabhanavato pi devālokato pi brahmalokato pi sabbatthānato āgantvā sabbadhātuyo mahābodhimāṇdale yeva samnipatitvā buddharūpam̄ katvā yamakapātihāriyasadisam̄ pātihāriyam̄ katvā dhammam̄ desissanti. tam̄ thānam̄ manussabhūto gato nāma natthi. dasasahassacakkavāladevatāyo sabbe samnipatitvā sabbe devā dhammam̄ sutvā anekasahassāni dhammam̄ labhissanti. ambo devatāyo ajja sattame divase amhākam̄ dasabalo parinibbāyissatiti ugghāsissanti. mayam̄ ito paṭṭhāya andhakārā bhavissantiti(?) rodissanti. atha dhātuyo tejodhātu(m) samuṭṭhāya tam̄ sariram̄ asesato jhāyissanti. idam̄ sāriputta dhātu-antaradhānam̄ nāma.

Immediately after this there follows an account of the destruction of the *Kappa*. The verse recension does not run on continuously in this compilation. The verses are interrupted by prose insertion, *e.g.*, on page *na* there is inserted the ancient history of Mahāpañāda; on page *tha* there is a description of the capital of King Saṅkha. Further on page *da* there is described the attainment of *pāramita*, the conception and birth of *Metteyya*, his palaces, his life there, his departure from home, and his death. On page *na* is

depicted the sacred tree and the body of the future teacher  
This recension ends thus :

f. *ba tam pana metteyyam bhagavantam ke na passissanti.*  
*ke passissantiti.*

kappaṭṭho devadatto 'ti vuttattā saṅghabhedako. sesā pañcānantariyakammanā katvā avicimhi nibbattā. niyata-miechādiṭṭhikā. ariyupavādakā na passissanti. nigautthakā ca saṅghassa kappiyavatthubhedakā na passissanti. avasesā sattā dinnadānarakkhitasīlā upavasuposathā pūritabrahmacariyā cetiyabodhipatiṭṭhāpaka. ārāmaropaka vanaropaka. setukārakā susajjitataggā patiṭṭhitasīlā ca khaṇīta-udapānā passissanti. bhagavato bhāvam patthetvā antamaso muṭṭhimālañ ca ekapadīpañ ca ālopamattañ ca dinnā. aññatarapuññakammānumoditā passissanti. paggalhitabuddhasāsanā. dhammakathikānam dhammamaṇḍapam dhammāsanam sajjitvā bijaniñ upatṭhāpetvā dussavitānamālādhūpadīpā pūjetvā sakkaccam sakkaccam dhammāsavananapavattāpaka passissanti. vessantarajātakasavanā passisanti. tath' eva amisādihi saṅghassa katapūjā passissanti mātāpitu-upaṭṭhakānam kule jetṭhāpacāyikakamma-katā passissanti. salākapakkhika - uposathabhattadinnā dasapuññakiriyavatthukārakā passissanti. metteyyassa bhagavato dhammām sutvā ariyabhūmim pāpuṇissanti.

amhākam bhagavato santike byākarāya buddham dassento satthā āha :

metteyyo uttamo rāmo pasenadī kosalo 'bhibhū  
dīghasōṇī ca saṅkacco subho todeyyabrahmaṇo  
nālāgiripalaleyyo bodhisattā ime dasa  
anukkamena sambodhim pāpuṇissanti 'nāgate 'ti  
metteyyasuttam anāgatavāmśam nitthitam.

III. C.—The MS. was copied (at Shwe-Downg) at Prome in Burmese characters, leaves *kau-no*, nine lines on a page. The title is given at the end—

nitthitā samantabhadḍikā nāma sāratthasūti anāgataṁ (!) buddhasa (!) vaṇṇanā 'ti. appatto yāva nibbānam saṃsāra-vatta-aṇṇave | supaññādigu(ṇo)peto bhavyayam uttame kule.||

The name of the author of this commentary is not stated, but page 1 we read :

namo tassa bhagavato, etc.

jinavamsavidum buddham asamañ ñeyyāpāragum  
vanditvā amalam dhammam samghañ ca gunālamkātam

• • • •  
bahusuto kavi ñānī yo mahābodhināmako  
thero sileña sampanno tenāhan̄ abhiyācito  
anāgatam caram̄ (ca yan̄ ?) vamsam̄ desesi munipum-  
gavo

The author, without stating his name, indicates the person who had asked him to write the work. But the text commented on by him, according to his words, is the work of Buddha himself. On p. *khay* following words occur :

ayam pana anāgatavam̄so kena desito kattha desito kadā  
desito kassa pucchā kam ārabbha desito 'ti.

tatr' idam̄ visajjanam̄. kena desito 'ti sabbaññubuddhena.  
kattha desito 'ti kapilavatthunagare. kadā desito 'ti buddha-  
vamsassāvasane. kassa pucchā 'ti dhammasenāpatinā.  
kam̄ ārabbha desito 'ti. mahāpajāpatiyā gotamiyā bhagavato  
upanītadussayuggesu ekadussapatiiggāhakam̄ ajitattheran̄  
ārabbha desito.

This work of an unknown author is a commentary of the recension **B**. In *gandhavam̄so*<sup>1</sup> the author of *Anātagata-vam̄so* is called Kassapo ; he was a native of India. A commentary of his work was made by Upatisso, a native of Ceylon. A few extracts of this MS. are subjoined in the notes of the published text. On leaf *ñai* is the following addition, but very much damaged :

kalavāsivihāramhi nādrarukkhupasobhite kelā (sa?) kuṭa-  
kappehi pāsādehi alamkate sīlāguṇasampannayatisamgha-

<sup>1</sup> See my book "Buddhism," vol. i. pp. 248, 253, 254, 259, and below, pp. 61, 66, 64, 72.

nisevite nānāsakunasaghuṭthe bodhicetiyavibhūsite dvāra-  
koṭṭhakapākāramālakehi tahi (!) nānāsopānapantihi  
saṃkīṇe rāmaṇeyako (!) kārite vātusenena (?) raññā  
lañkārasāminā (!) tattha dakkhiṇabhāgamhi pāde cullake  
mayā nivāsantena tam katvā yam pātam kusalam bahu  
tena pappotu lokaggadesentam amatam padam sanarāma (?)  
loko yam khemam niceam dhūvam sukhām nānupaddava-  
saṃkīṇe loke yam anupaddavam gatā yathā tathā niṭṭham  
saṃkappāyantu pāṇinam.

pālentu bhūmipā satte dhammena kasinam tahi  
kālam katvāna vasantu (!) vassam vassavalāhaka  
tiṭṭhantena sammāsambuddhena desitam āmantadā  
yāvatāsaṃkhātā loke tiṭṭhatu tāva ayan 'ti.—niṭṭhitā  
samantabhadrikā nāma sāratthasūti anāgatam (!) buddha-  
sa (!) vaṇṇanā 'ti.

appatto yāva nibbānam samsāravatta-aṇṇave  
supaṇṇādigū (?) peto bhaveyyam uttame kule

IV. D.—Copy of a MS. in the same Library [Shwe-  
Downg] at Prome. This is quite a different work from those  
already described.

The title is as follows :—iti dasānam buddhānam dasa  
uddesā dhammasenāpatinā yācitenā satthārā desitā sabba-  
pākārena samattā 'ti. It is a history of the ten Future  
Buddhas. It is a MS. on palm-leaves (ka-kho), written in  
Burmese characters, 9 lines on a page, and begins thus :

namo tassa bhagavato etc.

ekam samayam bhagavā sāvatthiyam upanissāya pup-  
phārāme visākhāya karite migāramātupāsāde viharanto  
ajitatheram ārabbha pucchantassa sāriputtatherassa anā-  
gate dasabodhisattuppattim ārabbha kathesi.

To each of the Future Buddhas there is devoted a special  
chapter—

1. f. *ku* verso. metteyyasammāsambuddhassa uddeso  
pathamo.

2. f. *kū* verso. rāma° ud° dutiyo niṭṭhito.
3. f. *kai* recto. dhammarājā° ud° tatiyo.
4. f. *ko* verso. dhammasāmi° ud° catuttho.
5. f. *kam* recto. nāradabuddhuddeso pañcamo.
6. f. *kāh* verso. ram̄simunibuddhuddeso chattho niṭṭhito.
7. f. *kha* recto. devātidevassa sammāsambuddhass' ud° sattamo.
8. f. *khā* recto. narasimhassa sammāsambuddhass' ud° atthamo.
9. f. *khu* recto. tissasso bhagavat' ud° navamo.
10. f. *khe* recto. sumaṅgalabuddhass' uddeso dasamo niṭṭhito.

For the purposes of publication, this work is only of second-rate value.

An incomplete copy of the same work is in the *Bibliothèque Nationale* at Paris. The MS. is written in Kambojian characters (*ka-kho*), 3 lines on a page. The title is given on page *kho* verso : dasabodhisattuddeso niṭṭhito. Anāgata-vamso niṭṭhito. It begins thus : f. *ka*, Satthā sāvatthiyam upanissāya pupphārāme visākhāya kārāpitāya vasanto ajitatheram̄ ārabbha anāgate dasabodhisattam̄ uppannam̄ desesi.

## Anāgata-vāmsa.

namo tassa bhagavato arahato sammāsambuddhassa.

sāriputto mahāpañño upatisso vināyako  
 dhammasenāpati dhiro upetvā<sup>1</sup> lokanāyakam  
 anāgataṁ jin'<sup>2</sup> ārabba āpucchi kañkham attano  
 tuyh' ānantariko dhiro<sup>3</sup> buddho kidisako bhave  
 vitthāren' eva 'ham<sup>4</sup> sotum icchām' ācikkha cakkhumā  
 therassa vacanam sutvā bhagavā etad abravi  
 anappakam puññarāsim ajitassa mahāyasam  
 na sakka sabbaso vattum<sup>5</sup> vitthāren' eva kassaci  
 ekadesena vakkhami sāriputta sunohi me  
 imasmim bhaddake kappe asamjāte<sup>6</sup> vassakotiye  
 metteyyo nāma nāmena sambuddho dvipaduttamo<sup>\*</sup>  
 mahāpuñño mahāpañño mahānānī mahāyaso  
 mahabbalo mahāthāmo uppajjissati cakkhumā  
 mahāgati sati c' eva dhītimā bāhusaccavā  
 sañkhāto sabbadhammānam nāto dittho suphassito<sup>7</sup>  
 pariyogālho parāmattho uppajjissati so jino †

<sup>1</sup> B. upagantvā.

<sup>2</sup> B. anāgatajāo.

<sup>3</sup> B. thumākantariko viro—C. viro. <sup>4</sup> B. tam.

<sup>5</sup> B. kātum—C. sotum. <sup>6</sup> C. ajāte. <sup>7</sup> C.—A. suphassito.

\* 5. ASAMJĀTE VASSAKOTIYE 'ti saññvaccharakotiye anuppanne asampatte anāgate 'ti attho. atha vā anekavassakoṭiyo atikkamitvā metteyyo bhagavā 'ti attho. inassa buddhuppādassa antaradhānenā anāgate vassakotiye uppajjissati vuttam hoti. anekasatasahassakoṭivassāni atikkamitvā 'va asamjāte anāgate uppajjatīti attho.

† 7. . . . sabbadhammesu hutvā apaṭīhaṭam (?) pavattamāna nānāvaraṇānānasamkhātā nānagati mahantā etassā 'ti

tadā ketumatī nāma rājadhānī bhavissati	8
dvādasayojanāyāmā sattayojanavithatā <sup>1</sup>	
ākiṇīnā naranārīhi pāsādehi <sup>2</sup> vicittitā	
sevitā suddhasattehi ajeyyā dhammarakkhitā	9
sañkho nāmāsi so rājā anantabalavāhano	
sattaratanasampanno cakkavatti mahabbalo	10
iddhimā yasavā <sup>3</sup> c' eva sabbakāmasamappito	
hatapaccatthikam <sup>4</sup> khemanī anusāsissati dhammato	11
pāsādo sukato <sup>5</sup> tattha dibbavimānasādiso	
puññakammābhinibbato nānāratanaacittito <sup>6</sup>	12
vedikāhi <sup>7</sup> parikkhitto suvibhutto manoramo <sup>8</sup>	
pabhassaraccuggato settho duddikkho cakkhumusano <sup>9</sup>	13
rañño mahāpanādassa pavatto <sup>10</sup> ratanamayo	
tam yūpam <sup>11</sup> ussāpetvāna sañkho rājā vasissati *	14
athāpi <sup>12</sup> tasminī nagare nānāvithī tahiṁ tahiṁ	
sumāpitā <sup>13</sup> pokkharanī ramanīyā supatiṭṭhā	15

<sup>1</sup> C. viṭṭha<sup>o</sup>.<sup>2</sup> C. omits.<sup>3</sup> B. rasasā.<sup>4</sup> B. ḥṭṭikam.<sup>5</sup> B. sugato.    <sup>6</sup> B. vicittā—C. vicio.    <sup>7</sup> B. vidittāhi.<sup>8</sup> B. ḥmmo.    <sup>9</sup> C.—B. ḥmuyhano—A. ḥssano.<sup>10</sup> B. C. pavattam ratanāmayam—A. ḥvutto.<sup>11</sup> B. thūpam—C. rūpam.    <sup>12</sup> B. atho pi—C. atthāpi.<sup>13</sup> B. C.—A. sudhāpitā.

MAHĀGATI. atha vā nibbattisamīkhātā mahantā gati etassā 'ti MAHĀGATI. atha vā sabbasattānam patiṭṭhā pādapādinam pathavī viya mahanto gatibhūto 'ti MAHĀGATI. sadevakassa lokassa mahāpavīṭṭhābhūto (!) 'ti attho. SATI c' EVĀ 'ti vajirapathaviyam sunikhātā esikā viya apariyantā visayupagatīṭṭhamānāya sabbañutādiñānasahajātāya vipulāya apilāpanasamīkhātāya (!) satiyā sampannattā SATI c' EVA.

\* <sup>14</sup>. RAÑÑO MAHĀPANĀDASSA PAVATTO RATANAMAYO 'ti mahāpanādarañño ajjhovuṭṭho vuttappakāro yo sabbaratanamayapāsādo.

acchodakā vippasannā sādusitā <sup>1</sup> sugandhikā	16
samatitthikā kākapeyyā atho vālukasam̄thatā <sup>2</sup>	
padumuppalasam̄channā sabotukam <sup>3</sup> anāvatā	
satt' eva tālapantiyo sattavaṇṇikapākārā <sup>4</sup> *	17
ratanamayā parikkhittā nagarasmiṇ samantato	
kusāvatī rājadhānī tadā ketumati bhave	18
catukke <sup>5</sup> nagaradvāre kapparukkhā <sup>6</sup> bhavissare	
nīlam pītam̄ lohitakam <sup>7</sup> odātañ ca pabbassarā <sup>8</sup>	19
nibbattā dibbadussāni dibbā c' eva pasādhanā	
upabhogaparibhogā ca <sup>9</sup> sabbe tath' ūpalambare <sup>10</sup>	20
tato nagaramajjhāmhi catusālam <sup>11</sup> catumukham	
puññakammābhiniibatto kapparukkho bhavissati	21
kappāsikañ ca koseyyam khomakodumbarāni <sup>12</sup> ca	
puññakammābhiniibattā kapparukkhesu lambare	22
pāniſſarā mutiigā ca murajālambarāni ca	
puññakammābhiniibattā kapparukkhesu lambare †	23
parihārañ <sup>13</sup> ca kāyuram <sup>14</sup> gīveyyam ratanamayam	
puññakammābhiniibattā kapparukkhesu lambare	24

<sup>1</sup> B. sādudakā.—C. sādhusitā.

<sup>2</sup> B. °saññhitā.—C. attho °sandhatā.

<sup>3</sup> B. sabotukapanāyattā—C. °navatā.

<sup>4</sup> B. °kaṇṇika°.—C. °paṇṇika°. <sup>5</sup> B. catutthe.

<sup>6</sup> B. °okkho otī. <sup>7</sup> B. C. nilapitalohitakam.

<sup>8</sup> B. C. °ram. <sup>9</sup> B. omits. <sup>10</sup> B. °bhare.

<sup>11</sup> C. catussa.

<sup>12</sup> B. °parāni.—C. °kodumparāni.—A. °ttam°.

<sup>13</sup> B. °kañ. <sup>14</sup> B. °rī.

\* <sup>17.</sup> SABBOTUKAM ANĀVATĀ 'ti sabbakālam utūhi aviyuttā niccakālam utusampannā 'ti attho. atha vā SABBOTUKAM ANĀVATĀ 'ti sabbakālam utusampannā ca āvaraṇavirahitā ca icchiticchitehi upagantvā paribhogam̄ kātum anucchavikā sabbasādhāraṇā 'ti attho. atha vā na āvatā 'ti anāvivatā aṅganā na honti dvāratṭālapākāraparipakkhipehi yuttā 'ti attho.

† <sup>23.</sup> PĀNISSARĀ 'ti hatthatalabheriyo.

uṇṇatam <sup>1</sup> mukhaphullañ ca aṅgadāmanī mekhala puññakammābhinibbattā kapparukkhesu lambare	25
aññe ca nānāvividhā <sup>2</sup> sabbābharaṇabhuñsanā <sup>3</sup>	
puññakammābhinibbattā kapparukkhesu lambare	26
āropitam <sup>4</sup> sayamjātam <sup>5</sup> puññakammena jantūnam <sup>6</sup>	
akaṇam <sup>7</sup> athusam <sup>8</sup> suddham <sup>9</sup> sugandham <sup>10</sup> taṇḍulaphalam <sup>11</sup>	27
akaṭṭhapākimam <sup>12</sup> sālim <sup>13</sup> paribhuñjanti manusā <sup>14</sup>	
dve sakāṭasahassāni dve sakāṭasatāni <sup>15</sup> ca	
sakāṭe <sup>16</sup> sattati c' eva a m b a ḥ a m soḷasam <sup>17</sup> bhave *	28
atho pi dve ca t u m b ā n i <sup>18</sup> taṇḍulāni pavuccare	
ekabije samuppannā puññakammena jantūnam <sup>19</sup>	29
ye ketumatiyā viharanti sañkhassa vijite narā	
tadā pi te bhavissanti g u ḥ i <sup>20</sup> kāyura dhārino +	30
sampumñamanasamkappā <sup>21</sup> sumukhā <sup>22</sup> thūlakunḍalā	
haricandalalittaṅgā kāsikuttamadhārino <sup>23</sup>	31
b a h u t a vittā <sup>24</sup> dhanino <sup>25</sup> viññatālappabodhanā <sup>26</sup>	
accantasukhitā niccam <sup>27</sup> kāyacetasikena ca <sup>28</sup> †	32

<sup>1</sup> B. ukkallam.<sup>2</sup> B. A. °vidhā.<sup>3</sup> B. sayāraṇavibhūsītā.<sup>4</sup> C. akalam.<sup>5</sup> B. °ssā.—C. akatahi kimāsāli paribhuñjissanti manussā.<sup>6</sup> C. sakasatāni.<sup>7</sup> B. C. °ṭam<sup>1</sup> dve.<sup>8</sup> C. adds pi.<sup>9</sup> B. tumpāni.—C. tumappāna.<sup>10</sup> B. kuṇi.—C. guṇi.<sup>11</sup> B. sampanna°.<sup>12</sup> B. sumudā mala°.<sup>13</sup> B. kāsiyuttā padhārino.—C. °tu ḥthama°.<sup>14</sup> B. bahavā.—C. bahupavi°.—A. bahū.<sup>15</sup> B. °yo.—C. °ro.<sup>16</sup> B. viññatāsabbabodhano.<sup>17</sup> B. C. te.

\* <sup>28</sup>. AKANAM 'ti akunḍakam . . . AKATṬHAPĀKIMAN 'ti nañgalādīhi akaṭṭhena akasitena paccatīti pāko tena nibbatto pakimo. tam akaṭṭhapākimam akatṭhen 'eva utṭhahitvā pacchā na sakasantīti attho. . . .

† <sup>30</sup>. GUÑITI suvaṇṇakavacakañcukajālāni. . . .

‡ <sup>32</sup>. BAHUTAVITTĀ 'ti vittam<sup>1</sup> c' uecati tuṭṭhi. tam janetīti vittam ratanam bahutam vittam etesan 'ti bahutavitta

dasayojanasahassāni jambūdīpo bhavissati	
akanṭako agahano samoharita s a d d a l o	33
tayo rogā bhavissanti icchā-anasanam <sup>1</sup> jarā	
pañcavassasatitthīnam <sup>2</sup> vivāhā ca bhavissanti	34
samaggā sakhijā <sup>3</sup> niceam avivādā bhavissare <sup>4</sup>	
sampannā phalapupphēhi latā gumbavanā <sup>5</sup> dumā	35
caturaṅgulā tiṇajātī <sup>6</sup> mudukā tūlasannibhā	
nātisitā nāccuṇhā <sup>7</sup> ca samavassā mandamālutā <sup>8</sup>	36
sabbadā utusampannā anūnā taṭākā nadī	
tahim <sup>9</sup> tahim <sup>9</sup> bhūmibhāge akharā suddhavālukā	
kalāyamuggamattiyō vikiṇṇā muttasādisā	37
alamkatuyyānam iva ramaṇīyo <sup>9</sup> bhavissati	
gāmanigamā ākiṇṇā accāsanne tahim <sup>9</sup> tahim <sup>9</sup>	38
naṭalaveluvanam <sup>10</sup> iva brahā kukkuṭasampati <sup>11</sup>	
a v i c i m a n n e v a phuṭṭhā <sup>12</sup> manusseki bhavissare *	39
pagālhā naranārīhi sampuṇṇā phuṭṭabhedanā	
iddhā phitā ca khemā ca anitianupaddavā <sup>13</sup>	40
sadā <sup>14</sup> rati sadā <sup>14</sup> khidḍā ekantasukhasamappitā <sup>15</sup>	
nakkhatte vicarissanti tutthahatthā pamoditā	41

<sup>1</sup> B. icchā ca asanam.—C. icchā dānasana.

<sup>2</sup> B. otthihi.—C. osatti tthinam āvāho vā.

<sup>3</sup> B. sukhitā.      <sup>4</sup> B. otī.      <sup>5</sup> B. gumpā vanā.

<sup>6</sup> C. ninajātī.      <sup>7</sup> B. C. nāti-unhā.

<sup>8</sup> C. mannavālukā.      <sup>9</sup> B. oyā.

<sup>10</sup> B. nilānaṭavananam viya.—C. yeva.      <sup>11</sup> B. otā.

<sup>12</sup> C. puṭṭhā.      <sup>13</sup> B. anītima°.

<sup>14</sup> C. saddā.      <sup>15</sup> B. osukhamappi°.

bahuttavittā bahutaratanavanto 'ti attho . . . VIṄĀTĀLAP-PABODHANĀ 'ti viṇāsaddena ca vāṇīsatālahaṭṭatāla-saddena ca bodhayantī viṇātālappabodhāna. etena tattha rattidivam<sup>1</sup> nirantaram<sup>1</sup> pavattitadibbagandhappabhavi (vi) ttā dīpītā.

\* 39. AVĪCI MAṄÑE VA PUṬṬA (sic) MANUSSEHI BHAVISSARE 'ti avīci mahānirayo viya manussehi rantaraputā (!) pūrita bhavissanti.

bahvannapānā <sup>1</sup>	bahubhakkhā bahumañsaśurodakā	
ālakamandā <sup>2</sup>	'va <sup>2</sup> devānañ visālā rājadhānīya <sup>3</sup>	
kurūnam <sup>4</sup>	ramañyo va jambūdipo bhavissati	42
ajito nāma nāmena metteyyo dvipaduttamo		
anubyañjanasampanno dvattimśavaralakkhañ		43
suvaññavāñño <sup>5</sup>	vigatarajo supabhūso jutimdharo	
yasaggappatto sirimā abhirūpo sudassano		44
mahānubhāvo asamo jāyissati brahmañakule <sup>6</sup>		
mahaddhano mahābhogo mahā ca kulamuttamo		
akkhitto jātivādena jāyissati <sup>7</sup> brahmañakule *		45
sirivaññho vaññhamāno ca siddhattho c'eva candako		
ajitatthāya uppānā pāññāda ratanāmayañ		46
nāriyo <sup>8</sup> sabbañgasampannā sabbābharañabhlūsitā <sup>9</sup>		
mahāmajjhimakā <sup>10</sup> cūlā ajitassa paricārikā		47
anūnā satasahassā <sup>11</sup> nāriyo samalāñkatā		
caudamukhī nāma nāri putto so brahmavaddhano		48
ramissati ratisampanno modamāno mahāsukhe <sup>12</sup>		
anubhutvā <sup>13</sup> yasam sabbam nandane vāsavo yathā		49
attha vassasahassāni agāramhi vasissati		
kadā ei ratim atthāya <sup>14</sup> gaccham <sup>15</sup> uyyāne kīlitum		50
kūmesv ādīnavam dhīro <sup>16</sup> bodhisattānāñ <sup>17</sup> dhammatā		
nimitte caturo disvā kāmarativināsane <sup>18</sup>		51
jīññāñ ca <sup>19</sup> vyādhikañ c'eva matañ ca gatamāyukam <sup>20</sup>		
sukhitam pabbajjam <sup>21</sup> disvā sabbabhūtānukampako		52

<sup>1</sup> B. annapānā kīñdaniyā.

<sup>2</sup> C. omits.

<sup>3</sup> B. visālarājatthāni ca.—C. A. visāñā. <sup>4</sup> B. gurunam.

<sup>5</sup> B. suvañño. <sup>6</sup> B. C.—A. brahmañe kule.

<sup>7</sup> B. bhavissati brahmañakule.—A. °ne. <sup>8</sup> B. nāri.

<sup>9</sup> B. °vibhūsitā. <sup>10</sup> B. mahantā majjhimā.

<sup>11</sup> B. °ssāni. <sup>12</sup> B. °kho.

<sup>13</sup> B. abhi bhavitvā tam sabbam. <sup>14</sup> B. °ttāya.

<sup>15</sup> B. gaccha. <sup>16</sup> B. viro. <sup>17</sup> B. °ttānudha°.

<sup>18</sup> B. °sano.—C. nāsane. <sup>19</sup> B. jīññabyādhitakañ.

<sup>20</sup> B. katayuttakam. <sup>21</sup> B. pabbajitam.—C. ojjitam.

\* 45. KULAMUTTAMO 'it kulam uttamam etassī 'ti kulam uttamo uttānakulasampanno.

nibbindo <sup>1</sup> kāmaratiyā anapekkho mahāsukhe <sup>2</sup>	53
anuttaram <sup>3</sup> santapadam esamāno 'bhinikkhami	
sattāham padhānacāram caritvā purisuttamo	
pāsāden' eva laighitvā nikhamissati so jino	54
mittāmaccasahāyehi nātisālohitēhi ca	
caturaṅginīsenāya parisāhi catuvaṇṇīhi <sup>4</sup>	55
caturāsītisahassehi rajakaññāhi purekkhato <sup>5</sup>	
mahatā janakāyena ajito pabbajissati <sup>6</sup>	56
caturāsītisahassāni brahmaṇā vedapāragū	
metteyyasmin pabbajite <sup>6</sup> pabbajissanti <sup>6</sup> te tadā	57
isidatto purāṇo ca ubhayo te pi bhātaro	
caturāsītisahassāni pabbajissanti te tadā	58
jātimitto vijayo ca yugā amitabuddhino <sup>7</sup>	
paccupessanti sambuddham caturāsītisahassato	59
suddhiko <sup>8</sup> nāma gahapati suddhanā <sup>9</sup> ca upāsikā	
paccupessanti sambuddham caturāsītisahassato	60
saṅgho <sup>10</sup> nāma upāsako saṅghā <sup>11</sup> nāma upāsikā	
paccupessanti saṅbuddham caturāsītisahassato	61
saddharo <sup>12</sup> nāma gahapati sudatto iti vissuto	
paccupessanti sambuddham caturāsītisahassato	62
itthī yasavatī nāma visākhā <sup>13</sup> iti vissutā	
caturāsītisahassehi naranārihi purekkhitā <sup>14</sup>	63
nikhamissanti nekkhamam <sup>15</sup> metteyyassānusāsane	
aññe nāgarikā c'eva tato jānapadā bahū <sup>16</sup>	
khattiyā brahmaṇā vessā suddā c'eva anappakā	64
nekkhammābhīmukhā <sup>17</sup> hutvā nānājaccā mahājanā	
metteyyassānupabbajjam pabbajissanti <sup>18</sup> te tadā	65

<sup>1</sup> C. onno.<sup>2</sup> B. okho.<sup>3</sup> B. anattāya santi<sup>o</sup> esamānā.—C. sañdhī<sup>o</sup>.<sup>4</sup> B. parisāca<sup>o</sup>.      <sup>5</sup> B. purakkhito.—C. parikkhito.<sup>6</sup> B. C. ojji<sup>o</sup>.      <sup>7</sup> B. amitta<sup>o</sup>.—C. sūyuggā.<sup>8</sup> B. siddhattho.      <sup>9</sup> B. sudhanā.      <sup>10</sup> B. sañkho.<sup>11</sup> B. sañkha.      <sup>12</sup> B. sudhano.—C. suddhano.<sup>13</sup> B. visāra.      <sup>14</sup> B. nānānārihi purakkhito.—C. pūrakkhito.<sup>15</sup> B. ni<sup>o</sup>.—C. nikhamā.      <sup>16</sup> B. mahā.<sup>17</sup> B. nikhamā<sup>o</sup>.      <sup>18</sup> B. ojji<sup>o</sup>.

yasmin ca divase dhīro <sup>1</sup> nekkhammam abhinikkhami <sup>2</sup>	
nikkhatadivase yeva bodhimāṇḍam upehiti	66
aparājite nisabhaṇḍāne <sup>3</sup> bodhipallaiṇkamuttame	
pallaikena nisīditvā bujjhissati mahāyaso *	67
upetvā <sup>4</sup> uyyānavaram phullam nāgavanam jino	
anuttaram dhammacakkam evam so vattayissati	68
dukkham dukkhasamuppādam dukkhassa ca atikkamam	
ariyatthaīgikam <sup>5</sup> maggām dukkhūpasamagāminam	69
tadā manussā hessanti <sup>6</sup> samantā satayojane	
parisā lokanāthassa dhammacakkapavattane	70
tato bhiyyo bahū devā upessanti tahiṇ jinam <sup>7</sup>	
nesam mocessati <sup>8</sup> tadā bandhanā satasahassakoṇinam <sup>9</sup>	71
tadā so sañkharajāca <sup>10</sup> pāsādam ratanamayam	
jinapāmokkhasamghassa <sup>11</sup> niyyādetvā punāparam	72
mahādānam daditvāna <sup>12</sup> kapaṇidhikavaniibbake <sup>13</sup>	
taramānarūpo <sup>14</sup> sambuddham <sup>15</sup> deviyā saham ekato <sup>16</sup>	73
mahārājānubhāvena anantabalavāhano	
navutikotisahassehi saddhim jinam upehiti	74
tadā hanissati sambuddho dhammabherim varuttamam	
amataṇ dudrabhinighosam catusaccapakāsanam	75
rañño anucarā janatā navatisahassakoṇiyo	
sabbe va te niravasesā bhavissante hi bhikkhukā	76
tato devā <sup>17</sup> manussā ca upetvā lokanāyakam	
arahattavaram ārabhā pañham pucchissare jinam	77

<sup>1</sup> B. viro.<sup>2</sup> B. nikkhama abhinikkhamam.<sup>3</sup> B. mahātthāne.<sup>4</sup> B. C.—A. upeto.<sup>5</sup> B. °yanī atṭha°.<sup>6</sup> B. °ss 'upessanti.<sup>7</sup> B. janam.<sup>8</sup> B. mocissati.—C. moha°.<sup>9</sup> B. sahassako°.<sup>10</sup> A. °jāno.<sup>11</sup> B. °pamukha°.<sup>12</sup> B. datvāna.<sup>13</sup> B. kapaṇa°.<sup>14</sup> B. omits.<sup>15</sup> B. add samānarūpam.<sup>16</sup> B. āgato.<sup>17</sup> C. devatā.

\* <sup>67</sup> APARĀJITE 'ti ajite jetumasakkuneyye NISABHAÑDĀNE  
'ti uttamatthāne.

tesam̄ jino byākareyya arahattavarapattiyā	78
asitikotisahassehi tatiyābhīsamayo bhave	
khīnāsavānam̄ vimalānam̄ santacittānam̄ tādīnam̄	
koṭisatasahassānam̄ paṭhamo hessati samāgamo	79
vassam̄ vuṭṭhassa bhagavato abhighuṭṭhe pavāraṇe	
navutikotisahassehi parivāressati <sup>1</sup> so jino	80
yadā ca himavantamhi pabbate gandhamādane	
hemarajatapabbhāre pavivekagato muni	81
asitikotisahassehi santacittehi tādīhi	
khīnāsavehi viñalehi kīlissati jhānakīlitam̄	82
koṭisatasahassāni chaṭabhiññā mahiddhikā	
metteyyam̄ lokanātham̄ tam̄ parivāressanti sabbadā	83
paṭisambhidāsu kusalā niruttipadakovidā	
bahussutā dhammadharā viyattā sam̄ghasobhanā	84
sudantā soratā dhīrā <sup>2</sup> parivāressanti tam̄ jinam̄	
purekkhato <sup>3</sup> tehi bhikkhūhi nāgo nāgehi tādīhi	
tiñño tiññehi santehi saddhim̄ <sup>4</sup> santisamāgato	85
saddhim̄ sāvakasamghehi parivāretvā mahāmuni <sup>5</sup>	
anukampako kāruṇiko metteyyo dvipaduttamo	86
uddharanto bahusatte nibbāpento sadevake	
gāmanigamarājadhāni <sup>6</sup> carissati cārikam̄ jino	87
āhanitvā <sup>6</sup> dhammabherim̄ dhammasaṅkhapalāpanam̄ <sup>7</sup>	
dhammayāgam̄ pakittento dhammadhajam̄ samussayam̄	88
nadanto sīhanadām̄ 'va vattento cakkam uttamam̄	
rasuttamam̄ saccapānam̄ pāyanto naranārīnam̄	89
hitāya sabbasattānam̄ nāthānātham̄ <sup>8</sup> mahājanam̄	
bodhento bodhaneyyānam̄ carissati cārikam̄ jino	90
kassaci sarañāgamane nivesessati cakkhumā	
kassaci pañcasilesu kassaci kusale dasa	91
kassaci dassati sāmaññam̄ caturo phalamuttame	
kassaci asame dhamme dassati paṭisambhidā	92
kassaci varasampattī atṭha dassati cakkhumā	
kassaci tisso vijjāyo chaṭabhiññā pavacchati	93

<sup>1</sup> C. pavāre<sup>o</sup>.      <sup>2</sup> C. virā pavāre<sup>o</sup>.      <sup>3</sup> C. para<sup>o</sup>.

<sup>4</sup> C. dantehi santo.      <sup>5</sup> C. A. oressati onim̄.

<sup>6</sup> C. āharitvā.      <sup>7</sup> C. olaśanam̄.      <sup>8</sup> C. othanā.

tena yogena janakāyam ovadissati so jino			
tadā vitthārikām hessā <sup>1</sup> metteyyajinasāsanām			94
bođhaneyyajanām disvā satasahasre pi yojane			
khaṇena upagantvāna bođhayissati so muni			95
mātā brahmavatī nāma subrahmā nāma so pitā			
purohito sañkharañño metteyyassa tadā bhave			96
asoko brahmadevo ca aggā hessanti sāvakā			
sīho nāma upaṭṭhako upaṭṭhissati tam jinam			97
padumā c'eva <sup>2</sup> sumanā ca aggā <sup>3</sup> hessanti sāvikā			
sumano c'eva sañgho <sup>4</sup> ca bhavissant' aggupatṭhakā			98
yasavatī ca sañghā <sup>5</sup> ca bhavissant' aggupatṭhikā			
bođhitassa bhagavato nāgarukkho bhavissati			99
visahattha satakkhando <sup>6</sup> sākhā vīsasatāni ca			
sañvelliṭaggā <sup>7</sup> lalitā <sup>8</sup> morahattho <sup>9</sup> 'va sobhati*			100
supupphitaggā satatam surabhidevagandhikā			
nālipūrā <sup>10</sup> bhave reñusuphullā cakkamattakā			101
anuvātapaṭīvātamhi <sup>11</sup> vāyati dasayojane <sup>12</sup>			
ajjhokirissanti <sup>13</sup> pupphāni bodhimāṇde <sup>14</sup> samantato			102
sañgantvā <sup>15</sup> jānapadā ghāyitvā gandham uttamam			
vākyam̄ niechāressanti <sup>16</sup> tena gandhena moditā			103
sukho vipāko puññānam buddhasetṭhassa tādino			
tassa <sup>17</sup> tejena pupphānam acinteyyo pavāyati			104
atṭhasiti bhave hattho āyāmen' eva so jino			
uram̄ bhave paññavīsam vikkhambhe tassa satthuno			105
visālanetto ālārakkhi visuddhanayano isi			
animmisam divārattim aṇum thūlam mamsacakkhunā			106

¹ C. A. hessam.

² B. omits.

³ B. c'eva.

⁴ B. sañkho.

⁵ B. sañkhā.

⁶ C. visa hassassa°.

⁷ B. C. pave°.

⁸ B. luṭitā.

⁹ B. C. °piñcho.

¹⁰ B. °ra.

¹¹ B. °tam.

¹² B. C. °janam̄

¹³ B. °kiranti.

¹⁴ B. °ñda.

¹⁵ B. C. °tā.

¹⁶ B. C. °rayissanti.

¹⁷ C. yassa.

\* 100. MORAHATTHO 'vā 'ti morapiñjakalāpo viya sobhatiti  
sobhissati.

anāvaraṇam passeyya samantā dvādasayojanam	
pabhā niddhāvati tassa yāvatā paññavīsatī	107
sobhati vijjulatthī va dīparukkho 'va <sup>1</sup> so jino	
ratanagghikasamkāso <sup>2</sup> bhānumā <sup>3</sup> viya bhāhitī	108
lakkhaṇānubyājanā ramī dissanti sabbakālikā	
patanti <sup>4</sup> vividhā ramī anekasatasahassiyo	109
pāduddhāre pāduddhāre suphullā padumaruhā	
timśabatthā samāpattā anupattā paññavīsatī	110
kesarā vīsatihatthā kaṇṇikā solasam bhave	
surattareṇubharitā padumā kokasamantare	111
kāmāvacarikā devā nimminissanti agghike <sup>5</sup>	
nāgarajā ca supaṇṇā ca tadā te 'lamkarissare	112
atthā sovaṇṇayā agghī atthā rūpimayāni <sup>6</sup> ca	
atthā maṇimayā agghī atthā pavālamayāni ca	113
anekaratanasamcittā <sup>7</sup> dhajamālāvibhūsitā	
lambamānā kīlissanti dhajā nekasatā bahū	114
maṇimuttadāmabhūsitā vitānā somasannibhā <sup>8</sup>	
parikkhittā kiñcaṇikajālā vāṭamāsakaratanā bahū	115
nānāpupphā vikirissanti surabhigandhasugandhikā	
vividhā nānācuṇṇāni dibbamānussakāni ca	116
vicittā nānādussāni pañcavaṇṇikasobhanā	
abhipasaṇnā buddhasmiṃ kīlissanti samantato	117
tattha sahassamubbedhā dassaneyyā manoramā	
ratanagghikatoraṇā asaṃbādhā susaṃṭhitā	118
sobhamānā padissanti visālā sabbato pabhā	
tesam majjhagato buddho bhikkhusaṃghapurekkhato <sup>9</sup>	119
brahmā va pārisajjānam indo 'va vimānantare	
gacchanti buddhe gacchante tiṭṭhamānamhi thassare	120
nisinne sayite cāpi <sup>10</sup> satthari saha pārise	
catu-iriyāpathe niccam dhārayissanti sabbadā	121
etā cāññā ca pūjāyo dibbamānussakā pi ca	
vividhāni pāṭīhārāni <sup>11</sup> hessanti sabbakālikā	122

<sup>1</sup> C. ve.<sup>2</sup> C. ḡggi.<sup>3</sup> C. bhāsumā.<sup>4</sup> C. bhavanti. <sup>5</sup> C. aggike. <sup>6</sup> C. ḡpiyamahāni.<sup>7</sup> C. ḡcitā. <sup>8</sup> C. momasaṇṭhitā. <sup>9</sup> C. purakkhito.<sup>10</sup> C. vāpi . . . saha pāramise.—A. sata<sup>o</sup>.<sup>11</sup> C. pāṭīhāriyāni.

anantapuññatejena metteyyam abhipūjituṁ	
disvāna tam pātihīram <sup>1</sup> nānājaccā mahājanā	123
saputtadārāpāñehi <sup>2</sup> sarañam hessanti satthuno	
ye brahmacariyam carissanti sutvāna munino vacam	
te tarissanti samsāram maceudheyyam suduttaram	124
bahuggihī dhammacakkhum visodhessanti te tadā	
dasahi puññakiriyāhi tīhi sucaritehi ca	125
āgamādhigamen' eva sodhayitvāna sādaram	
anudhammadārino hutvā bahū saggūpagā bhave	126
na sakkā sabbaso vattuṁ ettakam iti vā yasam <sup>3</sup>	
accantasukhitā niccam tasminm gate kālasampade	127
mahāyasā sukhenāpi āyuvanñabalena ca	
dibbasampatti vā tesam mānussānam bhavissati	128
anubhutvā kāmasukham addhānam yāvaticchakam	
te pacchā sukhitā yeva nibbisant' āyusamkhayā	129
asitivassasahassāni tadā āyu bhavissare	
tāvatā titthamāno so tāressati jane bahū	130
paripakkamānase satte bodhayitvāna sabbaso	
avasesāditthasaccānam <sup>4</sup> maggāmaggam anusāsiyā	131
dhammokkam dhammanāvañ ca dhammādāsañ ca	
osadham <sup>5</sup>	
sakkaccena hi sattā <sup>6</sup> thapetvā āyatim jino	132
saddhim sāvakasamghena katakiccena tādinā	
jalitvā aggikkhandho va nibbāyissati so jino	133
parinibbutamhi sambuddhe sāsanam tassa thāhiti	
vassasatasahassāni asiti c'eva sahassako	
tato param antaradhānam loke hessati dāruṇam	134
evam anicca samkhārā adhuvā tāvakālikā	
ittarā <sup>7</sup> bhedanā c'eva jajjarā rittakā bhavā	135

<sup>1</sup> C. pātihāriyam.

<sup>2</sup> C. °pi kehi.

<sup>3</sup> C. sāsaham.

<sup>4</sup> C. ditthi°.

<sup>5</sup> C. osattham

<sup>6</sup> C. so satthā.

<sup>7</sup> C. itarā.

\* 127. ETTAKAM ITI VĀYASAN 'ti tassa bhagavato parivārasampadam anubhāvam buddhissariyam buddhasampattikan 'ti sabbakārena vattuṁ nasakkā.

tucchamuṭṭhi samā suññā samkhārā bālalāpanā <sup>1</sup> 136  
 na kassaci vaso tattha vattati <sup>2</sup> iddhimassa pi  
 evam īnatvā yathā bhūtam nibbinde sabbasamkhate  
 dullabho purisājañño na so sabbattha jāyati  
 yattha so jāyati dhīro tam kulam sukham edhati 137  
 tasmā <sup>3</sup> metteyyabuddhassa <sup>4</sup> dassanatthāya vo idha  
 ubbiggamānasā suṭṭhum <sup>5</sup> karotha viriyam daṭham  
 ye kecidha <sup>6</sup> katakalyāñā appamādaravīhārino 138  
 bhikkhū bhikkhuniyo c'eva upāsakā upāsikā  
 mahantam buddhasakkāram <sup>7</sup> ulāram abhipūjayam  
 dakkhīnti <sup>8</sup> bhadrasamitīm <sup>9</sup> tasmīm kāle sadevakā 140  
 caratha brahmacariyam detha dānam yathārahām <sup>10</sup>  
 uposatham upavasatha <sup>11</sup> mettam bhāvetha sādhukam <sup>12</sup> 141  
 appamādaratā hotha puññakriyāsu <sup>12</sup> sabbadā  
 idh' eva katvā kusalam dukkhass' antam karissathā 'ti 142  
 anāgatavamso niṭṭhito.

<sup>1</sup> C. bala<sup>o</sup>.

<sup>2</sup> C. pava<sup>o</sup>.

<sup>3</sup> B. tassa.

<sup>4</sup> B. oddham.

<sup>5</sup> B. ṭṭhu.

<sup>6</sup> B. keci.

<sup>7</sup> B. ṭṭhāram.

<sup>8</sup> B. dakkhanti.

<sup>9</sup> B. ṭpamitīm.

<sup>10</sup> B. mahā<sup>o</sup>.

<sup>11</sup> B. ṭvasa.

<sup>12</sup> B. C. kiri<sup>o</sup>.

## Gandha-Vamsa.

EDITED BY  
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THE small but very interesting text called "Book History," was found in Burma. In the present edition I have used two MSS.:

1. **U.** A manuscript written in the Burmese character, and containing besides the Pāli text a translation into Burmese. It belongs to the author of the translation—the monk U-khyen or Muninda, at Schwedowg near Prome. It consists of twenty-seven leaves (ka—ji): ten lines to the leaf. The Pali text ends on leaf *khaḥ*.

On leaf *ka* are introduced the following verses, the work of the translator :

setṭham sajjanasevitam khemantabhūmanāyakam |  
yatindaggam dhammam saṅgham vandāmi sirasā m-aham ||  
ma-kāra-vipulā pathyāgāthā.  
saṅgītāpotthakārūlhā vaṇṇitā gandhakārakā |  
yācerā sautavamsassa pālakā mama garuno || pathyāvattam.  
hatantarāyam icc eva yam gandhavamsajotakam |  
ajānam saramandehi tasmā lekham tam nissayam ... pathyā.  
sugatagatagavesidiṭṭhijupaññākāmino |  
khantiṭṭadupettassa niveravhassa uyyojam sakāra  
vipulā.

2. **M.** A manuscript written in the same character, the property of the editor, and coming from Prome. It is of

twelve leaves (ka—kāh), nine lines to the leaf, and contains only the Pali text without translation. It is full of clerical errors.

The present edition is taken chiefly from MS. **U**. The additions of MS. **M**, very corrupted, are given in the notes.

This "Book History" relates in short the history of the Buddhist canons, besides this there is contained in it a sketch of the history of the more modern Pāli works, far more detailed than that in the Sāsana-vamso-dipo (Colombo, A.B. 2424) or in Sāsana-vamso.<sup>1</sup>

namo tassa bhagavato arahato sammāsambuddhassa.  
 namassitvāna sambuddham̄ aggavam̄saparamparam̄ |  
 natvāna dhammam̄ buddhajam̄ sam̄ghañ cāpi nirañgānam̄ ||  
 gandhavam̄s' upanissāya gandhavam̄sam̄ pakaṭṭhissam̄ |  
 tipiṭakasamāhāram̄ sūḍhūnam̄ jañghadāsakam̄ |  
 vimatinodam̄ ārabbhām̄ tam̄ me suñātha sādhavo ||  
 sabbam̄ pi buddhavacanam̄ vimuttirasahetukam̄ |  
 hoti ekavidham̄ yeva tividham̄ piṭakena ca ||  
 tam̄ ca sabbam̄ pi kevalam̄ pañcavidham̄ nikāyato |  
 aṅgato ca navavidham̄ dhammakkhandhagañanato |  
 caturāśītisahassadhammakkhandhapabhedanam̄ <sup>2</sup> 'ti ||

katham̄ piṭakato. piṭakam̄ hi tividham̄ hoti. vinayapiṭakam̄ abhidhammapiṭakam̄ suttantapiṭakan'ti.

tattha katamam̄ vinaya piṭakam̄. pārājikakāṇḍam̄ pācittiyakanḍam̄ mahāvaggakanḍam̄ cullavaggakanḍam̄ parivārakanḍan'ti. imāni kanḍāni vinayapiṭakam̄ nāma.

katamam̄ abhidhamma piṭakam̄. dhammasamāṇipakaraṇam̄ vibhañgapakaraṇam̄ dhātukathāpakaraṇam̄ paññattipakaraṇam̄ kathāvatthupakaraṇam̄ yamakapakaraṇam̄ paṭṭhānapakaraṇam̄. imāni satta pakaraṇāni abhidhammapiṭakam̄ nāma.

katamam̄ suttanta piṭakam̄ nāma. sīlakkhandhavaggadikam̄ avasesam̄ buddhavacanam̄ suttantapiṭakam̄ nāma.

<sup>1</sup> This list is published in my book "Buddhism," I., p. 68.

<sup>2</sup> U. bhedam̄.

katham̄ nikāyato pañcavidhā honti. dīghanikāyo majjhimanikāyo samyuttanikāyo aṅguttaranikāyo khuddakani-kāyo'ti.

tattha katamo dīghanikāyo. silakkhandhavaggo mahāvaggo pādhiyavaggo<sup>1</sup> 'ti ime tayo maggā dīghanikāyo nāma. imesu tīsu vaggese catutimṣa suttāni ca honti.

catutimṣ'eva suttantā sīlakkhandhavaggādikā |  
yassa bhavanti so yeva dīghanikāyonāmahoti ||.

katamo majjhimanikāyo. mūlapaṇṇāso majjhimapapaṇṇāso uparipaṇṇāso'ti ime tayo paṇṇāsā majjhimanikāyo nāma. imesu tīsu paṇṇāsesu dve paṇṇāsadhikasuttasatāni honti.

diyadḍhasatasuttantā dvisuttam̄ yassa santi so |  
majjhimanikāyo nāma mūlapaṇṇāsa-ādiko<sup>2</sup> 'ti ||

katamo samyuttanikāyo. sagāthāvaggo nidānavaggo salāyatana navaggo khandhakavaggo mahāvaggo'ti ime pañca vaggā samyuttanikāyo nāma. imesu pañcasu vaggese dvāsatṭhi sattasatādhibikasattasahassāni honti.

dvāsatṭhisattasatāni sattasahassakāni ca |  
suttāni yassa honti so sagāthādikavaggiko |  
samyuttanikāyo nāma vidi tabbo viññūnā'ti ||.

katamo aṅguttaranikāyo. ekkanipāto dukkanipāto tikkani-pāto catukkanipāto pañcanipāto chakkanipāto sattanipāto atṭhanipāto navanipāto dasanipāto ekādasanipāto'ti ime ekādasa nipātā aṅguttaranikāyo nāma. imesu ekādasāsu nipātesu sattapaṇṇāsa pañcasatādhibikanavasutta-sahassāni honti.

navasuttasahassāni pañcasatāni ca |  
sattapaṇṇāsādhibikāni suttāni yassa honti |  
so aṅguttaranikāyo'ti ekanipātādiko'ti ||

<sup>1</sup> M. pāvīo.

<sup>2</sup> M. pannā samāo.

katamo khuddakanikāyo. khuddakapāṭho dhammapadañ udānam itivuttakam suttanipāto vimānavatthu petavatthu theragāthā therigāthā jātakam niddeso patisambhidāmaggo apadānam buddhavamso cariyāpiṭakam vinayapitakam abhidhammapitakān’ti ayañ khuddaka kānīkāyo. imesu gandhesu anekāni suttasahassāni honti.

anekāni suttasahassāni nidditthāni mahesinā |  
nikāye pañcame ramme khuddako’ti visuto’ti || .

katham aṅgato. aṅgam hi navavidham hoti. suttam geyyam veyyākaraṇam gāthā udānam itivuttakam jatakam abbhutadhammam vedalañca n’ti navappabhedam hoti. tattha ubhatovibhaṅganiddese khandhakaparivārā suttanipāte maṅgalasuttam ratanasuttam nālakasuttatuvattakasuttāni aññam pi suttanāmakam tathāgatavacanam suttan’ti veditabbam. sabbam pi sagāthakam geyyān’ti veditabban’ti. visesena samyuttake sakalo pi sagāthāvaggo geyyān’ti veditabbam sakalam abhidhammapitakam nigāthakam suttam ca. yañ ca aññam pi atthahi aṅgehi asamgahitam buddhavacanam tam buddhavacanam veyyākaraṇam veditabbam. dbammapadatheragāthā therigāthā suttanipāte nosuttanāmikā suddhikagāthā ca gāthā’ti veditabbā. somanassañānamayikagāthāpatisamyuttā dve asitisuttantā udāna n’ti veditabban’ti. vuttam h’etam bhagavatā’ti ādinayapavatto dvādaśuttarasatasuttantā itivuttakan’ti veditabbā. apaññakajātakādīni paññāsādhikāni pañcajātakasatāni jātakān’ti veditabbā. cattāro’me bhikkhave acchariyā abbhutadhammā santi<sup>1</sup> iti ādi nayappavattā sabbe pi acchariyaabbhutadhammapatisamyuttā suttantā abbhutta dīlāmman’ti veditabbam. cullavedallamahāvedallasammādiññthisakkapanhāsamkhārabhājaniyamahāpuññamamsuttantādayo sabbe pi vedañ ca tuṭṭhiñ ca laddhāladdhāpuechitasuttantā vedañca n’ti veditabbam.

katamāni caturāśītidhammadakkhandhasahassāni. dujānā’ti.

<sup>1</sup> M. ānandeti.

caturāsītidhammadakkhandhasahassāni sace vitthārena kathissam̄ atipapañco bhavissati tasmā nayavasena kathissami. ekam̄ vatthum eko dhammadakkhandho ekam̄ nidānam̄ eko dhammadakkhandho ekam̄ pañhāpucchanam̄ eko dhammadakkhandho ekam̄ pañhāvisajjanam̄ eko dhammadakkhando.

caturāsītidhammadakkhandhasahassāni kena bhāsitāni katha bhāsitānīti kadā bhāsitāni kam ārabbha bhāsitāni kim attham bhāsitāni kena dhāritāni kenābhatāni kim attham pariyāpuṇītabbānīti ayam puechā uddharitabbā. tatrāyam visajjanā. kena bhāsitānīti buddhena ca buddhānubuddhehi ca bhāsitāni. katha bhāsitānīti. devesu ca manussesu ca bhāsitāni. kadā bhāsitānīti bhagavato dharamānakāle ca bhāsitāni. kam ārabbha bhāsitānīti pañcavaggiyādike veneyyabandhave ārabbha bhāsitāni. kim attham bhāsitānīti vajjam ca avajjam ca ñatvā vajjam pabāya avajje paṭipajjītvā nibbānapariyante ditthadhammadikasam̄parāyikatte sampāpuṇītum. kena dhāritānīti. anubudhēhi c'eva sissānusisseehi ca dhāritāni. kenābhatānīti ācariyaparamparehi ābhatāni. kim attham pariyāpuṇītabbānīti vajjam ca avajjam ca ñatvā vajjam pabāya avajje paṭipajjītvā nibbānapariyante ditthadhammadikasam̄parāyikatte sampāpuṇītum karuṇāya १ ābhatāni १. te १ sadevatāya nibbānapariyante ditthadhammadikasam̄parāyikatthe sādhikāni honti. te tattha kehi appamattena pariyāpuṇītabbāni dhāretabbāni vācetabbāni sajjhayam kātabbānīti.

iti cullagandhavam̄se piṭakattayadīpako nāma  
pathamo paricchedo.

ācariyā pana atthi porāñācariyā atthi atthakathācariyā atthi gandhakārakācariyā atthi tividhanāmakācariyā.

katame porāñācariyā. pathamasam̄gāyanāyam pañca satā khīñāsavā pañcannam̄ nikāyānam̄ nāmañ ca atthañ ca adhippāyañ ca padañ ca byañjanañ ca sodhanakiccam̄<sup>2</sup> anavasesam̄ karim̄su<sup>3</sup>. dutiyasam̄gāyanāyam satta satā

<sup>1</sup> M. omits.

<sup>2</sup> M. sodhanam.

<sup>3</sup> M. kiccam.

khīṇāsavā tesam yeva saddatthādikam kiccam puna karimṣu. tatiyasamgāyanāyam sahassamattā khīṇāsavā tesam yeva saddatthādikam kiccam puna karimṣu. icc evam dve satādhikā dvesahassakhīṇāsavā mahākaccāyanam thapetvā avasesā porāṇācariyā nāma.

ye porāṇācariyā te yeva atṭhakathācariyā nāma.

katame gandhakārakācariyā. mahābuddha gho sādāyo anekācariyā gandhakārakācariyā nāma.

katame tividhanāmakācariyā. mahākaccāyan o tividhanāmo.<sup>1</sup>

katame gandhe kaccāyanena katā. kaccāyanagan-dho mahāniruttigandho cullaniruttigandho nettigando petakopadesagando vanṇanīti-gandho<sup>2</sup> 'ti ime cha gandhā mahākaccāyanena katā.

katame anekācariyehi<sup>3</sup> katā. gandhācariyo kurundīgandham nāma akāsi. aññataro ācariyo mahāpac-cariyam nāma atṭhakatham akāsi. aññataro ācariyo kurundīgandhassa atṭhakatham akāsi. mahābuddha gho sāmācariyo visuddhimaggo dīghanikāyassa sumāngalavilāsīnī nāma atṭhakathā majjhimanikāyassa papāñcasūdanī nāma atṭhakathā sam-yuttanikāyassa sāratthapakāsanī nāma atṭhakathā aṅguttaranikāyassa manorathapūraṇī nāma atṭhakathā pañcavinyagandhānam samantapāsādikā nāma atṭhakathā sattaabhidhammadhānam paramattakathā nāma atṭhakathā pātimokkhasamkhāyamātikāya kañkhāvitaranī nāma atṭhakathā dhāmmapadassa atṭhakathā jātakasa atṭhakathā khuddakapāṭhassa atṭhakathā apadānassa atṭhakathā 'ti ime terasa gandhe akāsi.

baddhadatto nāmācariyo vinayavinicchayo uttaravinicchayo abhidhammāvatāro bud-

<sup>1</sup> U. tividhā.

<sup>2</sup> M. omits.

<sup>3</sup> M. °riyena'ti. On these six books, see Sāsana-vamsā-dipa, 1233, 1234.

dhavamsassa madhuratthavilāsinī nāma atthakathāti ime cattāro gandhā akāsi.<sup>1</sup>

ānando nāmācariyo sattābhiddhammadhāatthakathāyā mūlatikam nāma tīkam akāsi.<sup>2</sup>

dhammapālācariyo nettipakaraṇatthakathā itivuttakaatthakathā udānatthakathā cariyāpitakaatthakathā theragāthātthakathā vimānavātthussa vimalavilāsinī nāma atthakathā petavatthussa vimalavilāsinī nāma atthakathā visuddhimaggassa paramatthamañjūsā nāma tīkā dīghanikāyatthakathādīnam catunnām atthakathānam līnatthapakāsinī nāma tīkā jātakatthakathāya līnatthapakāsinī nāma tīkā nettithakathāya tīkā buddhavāṇisaatthakathāya paramatthādīpanī nāma tīkā abhidhammatthakathāya tīkāya līnatthavaṇṇanā nāma anutīkāti ime cuddasam-  
atte gandhe akāsi.<sup>3</sup>

dve pubbācariyā niruttimañjūsā nāma cullanirutti tīkāñ ca mahāniruttisamkhepañ ca akāmṣu.

mahāvajrabuddhi<sup>4</sup> nāmācariyo vinayagāṇḍhi nāma pakaraṇam akāsi.<sup>5</sup>

vimalabuddhi nāmācariyo mukhamattadīpanī nāma nyāsapakaraṇam akāsi. (S.v.d. 1223-1236.)

cullavajiro nāmācariyo atthabyakkhyānam nāma pakaraṇam akāsi.

dīpamkaro nāmācariyo rūpasiddhipakaraṇam rūpasiddhitīkam summapañcasuttañ<sup>6</sup> ceti tividhapakaraṇam akāsi.

ānandācariyassa jetthasisso culladhammapālo nāmācariyo saccasamkhepañ nāma akāsi. (S.v.d. 1220.)

kassapo nāmācariyo mohavicchedanī<sup>7</sup> vimat-

<sup>1</sup> S.v.d. 1195-1199.

<sup>2</sup> S.v.d. 1217.

<sup>3</sup> S.v.d. 1191-1193, and 1231, 2.

<sup>4</sup> M. °vacirabuddhikāyo.

<sup>5</sup> S.v.d. 1200, 1201.

<sup>6</sup> See below p. 70.

<sup>7</sup> M. mohache°.

icchedanī buddhavamso anāgatavamso'ti  
catubbidham pakaraṇam akāsi. (S.v.d. 1204, 1221.)

ma hānāmo nāmācariyo saddhammapakāsanī  
nāma paṭisambhidāmaggassa atthakatham akāsi. (S.v.d. 1196.)

dīpavamso bodhivamso cullavamso mahā-  
vamso paṭisambhidāmaggatthakathāya gandhi ceti  
ime panca<sup>1</sup> gandhā ācariyehi<sup>2</sup> visum visum katā.

navo mahānāmo nāmācariyo mahāvam sam cul-  
lavam sam nāma dve pakaraṇam akāsi. (S.v.d. 1266.)

upaseno nāmācariyo saddhammatthitikam  
nāma mahāniddesassa atthakatham akāsi. (S.v.d. 1197.)

moggallāno nāmācariyo moggallānabyākara-  
ṇam nāma byākaraṇam akāsi. (S.v.d. 1251.)

samgharakkhitō nāmācariyo subodhālam kā-  
ram nāma pakaraṇam akāsi. (S.v.d. 1209, 1210, 1256.)

vuttodayakāro nāmācariyo vuttodayam nāma  
pakaraṇam sambandhacintā<sup>3</sup> nāma<sup>3</sup> pakara-  
ṇam<sup>3</sup> khuddasikkhāya<sup>3</sup> navatikam<sup>3</sup> akāsi.

dhāmmasirī nāmācariyo khuddasikkham  
nāma pakaraṇam akāsi. (S.v.p. 1206.)

khuddasikkhāya purāṇatikā mūlasikkhātikā  
ceti ime dve gandhā dvehācariyehi visum visum katā.

anuruddho nāmācariyo paramatthavinicchaya-  
m nāmarūparicchedam abhidhammatthasamgahapakaraṇam ceti tividham pakaraṇam akāsi. (S.v.d. 1218.)

khemo nāmācariyo khemam nāma pakaraṇam  
akāsi. (S.v.d. 1222.)

sāriputto nāmācariyo vinayaatthakathāya sāratth-  
adīpanī nāma tīkam vinayasamgahapakaraṇam  
vinayasamgahassa tīkam aṅguttaraatthakathāya sāratth-  
amāñjusam nāma tīkam pañcakañ ceti ime  
pañca gandhe akāsi. (S.v.d. 1203, 1244.)

buddhanāgo nāmācariyo vinayatthamāñ-

<sup>1</sup> M. cha.

<sup>2</sup> M. mahāo.

<sup>3</sup> M. omits.

jūsam̄ nāma kañkhāvitarāṇiyā tīkam̄ akāsi. (S.v.d. 1212.)

navo moggallāno nāmācariyo abhidhānappad-  
īpikam̄ nāma pakaraṇam̄ akāsi. (S.v.d. 1253.)

vācissaro nāmācariyo mahāsāmī (S.v.d. 1225,  
1257) nāma subodhālam̄kārassa tīkā vuttoday-  
avivaraṇam̄ sumāngalapasādanī nāma  
khuddasikkhāya tīkā sam̄bandhacintāya tīka  
bālāvatāro moggallānabyākaraṇassa pañcikāya  
tīkā yogavinicchayo vinayavinicchayassa  
tīkā uttaravinicchayassa tīkā nāmarūpapa-  
ricchedassa tīkā saddatthassa padarūpa-  
vibhāvanam̄ khemapakaraṇassa tīkā sīmā-  
lam̄kāro (S.v.d. 1213) mūlasikkhāya tīkā rūpā-  
rūpavibhāgo (S.v.d. 1198, buddhadatto) paccaya-  
saṅgaho saccasam̄khepassa tīkā ceti imā  
atṭhārasa gandhe akāsi.

sumāngalo nāmācariyo abhidhāmāvatāragandhassa  
tīkam̄ (S.v.d. 1227) abhidhammatthavikāsanī<sup>1</sup>  
abhidhammasaṅgahassa tīkañ ca abhidham-  
matthavibhāvanī<sup>1</sup> duvidham̄ pakaraṇam̄ akāsi.

dhammakitti nāmācariyo dantadhātupakara-  
ṇam̄. (S.v.d. 1237, 1261.)

medham̄karo nāmācariyo jinacaritam̄ nāma  
pakaraṇam̄ akāsi.

kañkhāvitarāṇiyā linatthapakāsinī nisandeho  
dhammanusāraṇī ñeyyāsandati ñeyyāsan-  
datiyā tīkā sumahāvatāro lokapaññattipak-  
araṇam̄ tathāgatuppattipakaraṇam̄ nalā-  
tadhātuvanānanā sīhalavatthu dhamma-  
padipako paṭipattisam̄gaho vissuddhimag-  
gagāṇḍhi abhidhammagāṇḍhi nettipaka-  
raṇagāṇḍhi visuddhimaggacullaṭīkā sotap-  
pamālinī<sup>2</sup> pasādanī okāsalokasūdanī sub-  
odhālam̄kārassa navatīkā ceti ime vīsatī gandhā

<sup>1</sup> M. omits.

<sup>2</sup> M. oppahalinī.

vīsatācariyehi visum visum katā. saddhammasirī nāmācariyo saddatthabhedacintā nāma pakaraṇam akāsi.

devo nāmācariyo sumaṇakūṭavāṇṇanā nāma pakaraṇam akāsi. (S.v.d. 1263.)

cullabuddhaghoso nāmācariyo jātattaginidānam sotattaginidānam nāma dve pakaraṇam akāsi.

ratthapalo nāmācariyo madhurasavāhini<sup>1</sup> nāma pakaraṇam akāsi.

subhūtacandano nāmācariyo lingatthavivaraṇapakaraṇam akāsi.

aggavamsō nāmācariyo saddanītipakaraṇam nāma akāsi. (S.v.d. 1238.)

vimalabuddhi nāmācariyo nyāsapakaraṇassa mahātikam nāma akāsi.

guṇasāgaro<sup>2</sup> nāmācariyo mukhamattasāram tat-tikāñ ca duvidham pakaraṇam akāsi.

albhayo nāmācariyo saddatthabhedacintāya mahātikam akāsi.

ñānasāgaro nāmācariyo lingatthavivaraṇapakasānam nāma pakaraṇam iti akāsi.

aññataro ācariyo gūlhathatikam bālapabodhanāñ ca duvidham pakaraṇam akāsi.

aññataro ācariyo saddatthabhedacintāya majjhimatikam akāsi.

uttamo nāmācariyo bālavatāratikam lingatthavivaraṇatikāñ ca duvidham pakaraṇam akāsi.

aññataro ācariyo saddabhedacintāya navatikam akāsi.

eko amacco abhidhānappadipikāya tīkam daṇḍipakaraṇassa magadhabhūtam tīkam koladdhajanassa sakatābhāsāya tīkāñ ca tividham pakaraṇam akāsi.

dhāmmasenāpati nāmācariyo kārikam etimāsamidipikam manohārāñ ca tividham pakaraṇam akāsi. (S.v.d. 1245.)

<sup>1</sup> M. °sāṅgāhītikitti.

<sup>2</sup> M. sāgaro.

aññataro ācariyo kārikāya tīkam akāsi.

aññataro ācariyo etimāsamidīpikāya tīkam akāsi.

kyacvārañño saddabindu nāma pakaraṇam paramatthabindupakaraṇam akāsi.

saddhammaguru nāmācariyo saddavuttipakāsanam nāma pakaraṇam akāsi.

sāriputto nāmācariyo saddavuttipakāsakassa tīkam akāsi.

aññataro ācariyo kaccāyanabhedāñ ca kaccāyanasāram kaccāyanasārassa tīkañ ca tividham pakaraṇam akāsi.

navo medhamkaro nāmācariyo lokadīpakaśāram nāma pakaraṇam akāsi.

aggapaṇḍito nāmācariyo lokuppatti nāma pakaraṇam akāsi.

cīvaro nāmācariyo jaṅghadāsassa<sup>1</sup> tīkam akāsi.

mātikatthadīpanī sīmālamkārassa tīkā vinyasamutthānādīpanī gandhasāro paṭthānagāṇanānayo abhidhammatthasamgahassa samkhepavaṇṇanā navatīkā kaccāyanassa suttaniddeso pātimokkhavisodhanī ceti atṭha gandhe saddhammajotipālācariyo akāsi.

navo<sup>2</sup> vimalabuddhi<sup>3</sup> nāmācariyo abhidhammapaṇṇarasatthānam pakaraṇam akāsi.

vepullabuddhi<sup>4</sup> nāmācariyo saddasāratthajāliniyā tīkā vuttodayatīkā paramatthamāñjūsā nāma abhidhammasamgahaṭīkāya anutīkā dasagaṇḍhivavaṇṇanā nāma magadhabhūtāvidaggam vidadhimukkhamaṇḍanatīkā cetime cha gandhe akāsi.

aññataro ācariyo pañcapakaraṇatīkāya navānuṭīkam akāsi.

ariyavamso nāmācariyo abhidhammasamgahaṭīkāya

<sup>1</sup> M. °sakass.

<sup>2</sup> M. omits.

<sup>3</sup> M. vemala°.

<sup>4</sup> M. navo vima°.

maṇisāramañjūsam nāma navānuṭikam dvārak-  
athāya tīkāya maṇidīpam nāma navānuṭikam  
gaṇḍābharaṇañ ca mahānissarañ ca jātaka-  
visodhanañ ca iti ime<sup>1</sup> pañca gandhe<sup>1</sup> akāsi.

peṭakopadesassa tīkam udumbaranāmācariyo  
akāsi.

tañc pana pakudhanagaravāsi<sup>2</sup> abhidhammasam-  
gahassa tīkā catubhāṇavārassa atṭhakathā mahā-  
sārapakāsanī mahādīpanī sāratthadīpanī<sup>3</sup>  
gatipakaraṇam<sup>4</sup> hatthasāro<sup>5</sup> bhummasaṁ-  
gaho bhummaniddeso dasavatthu kāyavira-  
tiṭikā jotanā nirutti vibhāttikathā sadd-  
hammapālinī<sup>6</sup> pañcagatīvaṇṇanā bālacitta-  
pabodhanī dhammacakkasuttassa navatī-  
akathā daṇḍadhātupakaraṇassa<sup>7</sup> tīkā ceti ime  
visati gandhā nānācariyehi katā. aññāni pakaraṇāni atthi.  
katamāni. saddhammapālanam<sup>8</sup> bālappabodh-  
anapakaraṇassa tīkā ca jinālamkārapakara-  
ṇassa navatīkā ca liṅgatthavinicchayo pā-  
timokkhavivaraṇam paramatthavivaraṇam  
kathāvivaraṇam samantapāsādikavivara-  
ṇam abhidhammatthasamgahavivaraṇam  
saccasamkhepavivaraṇam saddatthabhed-  
cintāvivaraṇam kaccāyanasāravivaranam  
abhidhammatthasamgahassa tīkāvivaraṇam  
mahāvessantarajātakassa vivaraṇam sakkā-  
bhimatam mahāvessantarajātakassa navatī-  
thakathā pathamasam Bodhi lokanīti ca bu-  
ddhaghosācariyanidānam milindapañhāva-  
ṇṇanā caturārakkhāya atṭhakathā sadda-  
vuttipakaraṇassa navatīkam icc evam pañca-  
visati pamāṇāni lañkādīpādisu thānesu pañditehi katāni  
ahesum. sambuddhe gāthā ca naradeva nāma gāthā ca

<sup>1</sup> M. omits. <sup>2</sup> M. pakuvana<sup>o</sup>. <sup>3</sup> U. omits.

<sup>4</sup> U. omits. <sup>5</sup> M. hatthasāgarā. <sup>6</sup> M. saddadhamma<sup>o</sup>.

<sup>7</sup> U. omits.

<sup>8</sup> M. oyanam.

yadā have cīvaratthi gāthā ca vīsatī ovādagāthā ca dānasatthari sīlasatthari sabbadānavanṇanā anantabuddhavaṇṇanāgāthā ca atthāvīsati buddhavandanāgāthā ca atītānāgata pacceuppannabuddhavaṇṇanāgāthā ca asitima-hāsāvaka vanṇanāgāthā ca navahāraguṇavāṇṇā cā'ti ime buddhapaṇṇāmagāthāyo paññitehi lañkādipādisu thānesu katā ahesum.

iti cullagandhavamse gandhakārakācariyadipako nāma dutiyo paricchedo.

ācariyesu ca atthi jambudipikācariyā atthi lañkādipikācariyā. katame jambudipikācariyā katame lañkādipikācariyā.

mañhākaccāyano jambudipikācariyo so hi avanti-ratthē ujjeninagare candapaccotasa nāma rañño purohito hutvā kāmānam ādīnavam disvā gharavāsam pahāya satthu sāsane pabbajjivā hetthāvuttapakāre gandhe akāsi.

mañhāatthakathācariyo mañhāpaccarikācariyo ca mañhākuron dikācariyo aññatarācariyehi ime pañcācariyo lañkādipikācariyo nāma tehi buddhaghosācariyassa pure bhūtā cire kāle ahesum.

mañhābuddhaghosācariyo jambudipiko so kira magadharatthē samgāmarañño<sup>1</sup> purohitassa kesī<sup>2</sup> nāma brahmañassa putto satthu sāsane pabbajjivā lañkādipam gato hetthāvuttappakāre gandhe akāsi.

buddhadattācariyo ānandācariyo dhāmmapālācariyo dve pubbācariyā mañhāvajirabuddhācariyo cullavajirabuddhācariyo dīpamkarācariyo culladhammapālācariyo kassapācariyo<sup>3</sup>ti ime dasācariyā jambudipikā hetthā vuttappakāre gandhe akāmsu.

mañhānāmācariyo aññatarācariyo cullanāmācariyo upasenācariyo moggallānācariyo samgharakkhitācariyo vācissarācariyo<sup>3</sup> vu-

<sup>1</sup> M. sosaiikamo<sup>o</sup>.

<sup>2</sup> M. ghosī.

<sup>3</sup> M. omits.

ttodayakācariyo<sup>1</sup> dhammapālācariyo aññatarā dvācariyā<sup>1</sup> anuruddhācariyo khemācariyo sāriputtācariyo buddhanāgācariyo cullamoggallānācariyo vācitassa<sup>1</sup> pācariyo<sup>1</sup> sumaṅgalācariyo buddhapiyācariyo dhammakitti-ācariyo medhamkarācariyo buddharakkhitācariyo upatissācariyo aññatarā visatācariyā saddhammacārācariyo devācariyo<sup>2</sup> cullabuddhaghosācariyo sāriputtācariyo<sup>2</sup> ratthapālācariyo<sup>3</sup> ti ime eka panyāsācariyā<sup>2</sup> lañkādīpikācariyā nāma.

subhūta canda nācariyo<sup>3</sup> aggavam sācariyo navo vajirabuddhācariyo vepullabuddhācariyo guṇasāgarācariyo abhayācariyo<sup>3</sup> nānasāgarācariyo dhammapālācariyo aññatarā dvācariyā uttamācariyo aññataro ācariyo caturañgabalamahāmacco dhammase nāpatācariyo aññatarā tayo ācariyā kyavārañño ca saddhammaguruācariyo sāriputtācariyo dhammābhinanandācariyo aññataro ekācariyo medhamkarācariyo aggapanḍitācariyo vajirācariyo<sup>4</sup> saddhammapālācariyo navo vimalabuddhācariyo<sup>5</sup> iti ime tevīsati<sup>5</sup> ācariyā jambudīpikā hetthāvuttappakāre gandhe pukkāma samñkhāte arimaddanānagare akamsu.

navo vimalabuddhācariyo jambudīpiko hetthā vuttappakāre gandhe panyanagare<sup>6</sup> akamsu. aññatarācariyo ariyava māsācariyo<sup>6</sup> ti ime dvācariyā jambudīpikā hetthāvuttappakāre gandhe avanti pure akamsu.

aññatarā visatācariyā jambudīpikā hetthā vuttappakāre gandhe kiñcipuranagare akamsu.

iti cullagandhavamse ācariyānām samjāta tathānadīpiko nāma tatiyo paricchedo.

<sup>1</sup> U. omits.

<sup>2</sup> U. omits.

<sup>3</sup> M. °candāca°.

<sup>4</sup> M. cīvara°.

<sup>5</sup> U. omits.

<sup>6</sup> M. pamya.

gandho pana siyā āyācanena ācariyehi katā siyā anāyā-  
canena ācariyehi katā.

katame gandhā<sup>1</sup> āyācanena katame<sup>2</sup> anāyācanena  
katā.

mahākaccāyanagandho mahā atṭhakathāgandho mahā-  
paccariyagandho mahākurundigandho mahāpaccariyagan-  
dhassa atṭhakathāgandho ime cha gandhe hi ācariyehi  
attano matiyā sāsanavuḍḍhyaṭṭhāya<sup>3</sup> saddhammatṭhitiyā  
katā.

buddhaghosācariyagandhesu pana visuddhimaggo s a m-  
g h a p ā l e n a nāma āyācitena buddhaghosācariyeno kato.

dīghanikāyassa atṭhakathāgandho d ā t t h a nāmena sam-  
ghattherena āyācitena buddhaghosācariyena kato. majjhi-  
manikāyassa atṭhakathāgandho b u d d h a m i t t a nāmena  
therena āyācitena buddhaghosācariyena kato.

samyuttanikāyassa atṭhakathāgandho j o t i p ā l e n a  
nāma therena āyācitena buddhaghosācariyena kato.

aṅguttaranikāyassa atṭhakathāgandho b h a d d a n t a nā-  
mattherena saha ājīvake n a āyācitena buddhaghosācari-  
yena kato.

saṃantapāsādikā nāma atṭhakathāgandho b u d d-  
h a s i r i nāmena therena āyācitena buddhaghosācariyena  
kato.

sattanām abhidhammagandhānām atṭhakathāgandho  
c u l l a b u d d h a g h o s o nāmabhikkhunā āyācitena budd-  
haghosācariyena kato.

dhammapadassa atṭhakathāgandho k u m ā r a k a s s a-  
p a n ā m e n a therena āyācitena buddhaghosācariyena  
kato.

jātakasse aṭṭhakathāgandho a t t h a d a s s i b u d d h a-  
m i t t a b u d d h a p i y a s a m k h a t e h i t i h i therehi āyāci-  
tena buddhaghosācariyena kato.

khuddakapāṭṭhassa atṭhakathāgandho s u t t a n i p ā-  
t a s s a atṭhakathāgandho attano matiyā buddhaghosā-  
cariyena katā.

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<sup>1</sup> U. gandhe. <sup>2</sup> U. adds gandhe. <sup>3</sup> M. one jahana°.

apadānassa atṭhakathāgandho pañcanikāyaviññūhi pañcahi therehi āyācitena buddhaghosācariyena kato.

pātimokkhassa atṭhakathā kañkhāvitaranīgandho attano matiyā buddhaghosācariyena kato.

buddhaghosācariyagandhadīpanā niṭṭhitā.

buddhadattācariyagandhesu pana vinayavinicchaya-gandho attano sissena b u d d h a s i h e n a<sup>1</sup> nāma therena āyācitena buddhadattācariyena kato.

uttaravinicchayagandho s a i k h a p ā l e n a nāma therena āyācitena buddhadattācariyena kato.

abhidhammāvatāro nāma gandho attano sissena s u m- a t i nāmattherena āyācitena buddhadattācariyena kato.

buddhavamsassa atṭhakathāgandho ten'eva b u d d h a- s i h a nāmattherena āyācitena buddhadattācariyena kato.

jinālamkāragandho s a m g h a p ā l a t t h e r e n a āyācitena buddhadattācariyena kato.

buddhadattācariyagandhadīpanā niṭṭhitā.

abhidhammatthakathāya mūlaṭikā nāma tīkāgandho b u d d h a m i t t a nāmattherena āyācitena ānandācariyena kato.

nettikarakarṇassa atṭhakathāgandho d h a m m a r a k k h i- t a nāmattherena āyācitena dhammapālācariyena kato.

itivuttakaṭṭhakathāgandho udānaṭṭhakathāgandho cariyā- piṭakaṭṭhakathāgandho theragāthaṭṭhakathāgandho therī- gāthaṭṭhakathāgandho vimānavatthupetavatthutthakathā- gandho ime satta gandhā attano matiyā dhammapālā- cariyena katā.

visuddhimaggatīkāgandho d a t t h ā nām e n a therena āyācitena dhammapālācariyena kato.

dīghanikāyaṭṭhakathādīnam catunnam atṭhakathānam tīkāgandho abhidhammaṭṭhakathāya anuṭīkāgandho jāta- katṭhakathāya tīkāgandho niruttipakaraṇaṭṭhakathāya tīkāgandho buddhavamsatṭhakathāya tīkāgandho'ti ime pañca gandhā attano matiyā dhammapālācariyena katā.

dhammapālācariyagandhadīpanā niṭṭhitā.

niruttimaiñjūsā nāma cullañkāgandho mahāniruttisam-khepo nāma gandho ca attano matiyā pubbācariyehi visum visum katā.

pañcavinyapakarañassa vinayagañdhī nāma gandho attano matiyā mahāvajirabuddhiācariyena katā.

nyāsasamkhāto mukhamattadipanī nāma gandho attano matiyā vimalabuddhiācariyena kato.

atthabyākkhyāno nāma gandho attano matiyā culla-vimala buddhiācariyena kato.

rūpasiddhigandhassa tīkāgandho sampapañcasatti<sup>1</sup> ca attano matiyā dipamkarācariyena kato.

saccasamkhepo nāma gandho attano matiyā culladham-mapālaeacariyena kato.

mohavicchedanigandho vimaticchedanīgandho attano matiyā kassapācariyena kato.

pañtisambhidāmaggañthakathāgandho mahānāmena upāsakena āyācitenā mahānāmācariyena kato.

dīpavamiso thūpavamiso bodhivamiso cullavamiso porānavamiso mahāvaniso cā'ti ime cha gandha attano matiyā mahācariyehi visum visum katā.

navo<sup>2</sup> vaniso<sup>2</sup> gandho<sup>2</sup> attano matiyā<sup>2</sup> cullamahānāmācariyena<sup>2</sup> kato.

saddhammapajjotikā nāma mahāniddesassatñthakathāgandho devena nāma therena āyācitenā upasenācariyena kato.

moggallānabyākarañagandho attano matiyā moggallānācariyena kato.

subodhālañkāro nāma gandho vuttodayo<sup>3</sup> nāma<sup>3</sup> gandho<sup>3</sup> attano matiyā samgharakkhitācariyena kato.

(vuttodayagandho attano matiyā vuttodayakārācariyena kato<sup>4</sup>).

khuddasikkhā nāma gandho attano matiyā dhammasirācariyena kato.

porānakhuddasikkhāñkā ca mūlasikkhāñkā cā'ti ime

<sup>1</sup> U. sammapañca.—See p. 60.

<sup>2</sup> U. omits.

<sup>3</sup> M. omits.

<sup>4</sup> U. omits.

dve gandhā attano matiyā aññatarehi dvih'ācariyehi visum  
katā.

paramatthavinicchayam nāma gandho sañgharak-  
khitatthere na āyacitena anuruddhācariyena kato.

nāmarūpaparicchedo nāma gandho attano matiyā anu-  
ruddhācariyena kato.

abhidhammatthasamgaḥam nāma gandho nambhañ-  
mena<sup>1</sup> upasakena āyaciteno anuruddhācariyena kato.

khemo nāma gandho attano matiyā khemācariyena kato.

sāratthadipani nāma vinayaṭṭhakathāya ṭīkāgandho vi-  
nayasañgahagandho vinayasañgahassa ṭīkāgandho añ-  
guttaratṭhakathāya navā ṭīkāgandho'ti ime cattāro gandhā  
parakamabāhunāmena lañkādipissarena raññā  
āyacitena sāriputtācariyena katā.

sakatasaddasatthassa pañcikā nāma ṭīkāgandho attano  
matiyā sāriputtācariyena kato.

kaiikhāvitarañiyā vinayatthamañjūsā nāma ṭīkāgandho  
sumedhānāmāttherena āyacitena buddhanāgācariyena  
kato.

abhidhānappadipikā nāma gandho attano matiyā culla-  
moggallānācariyena<sup>2</sup> kato.

subodhālamkārassa mahāsīmā nāma ṭīkā vuttodayaviva-  
raṇañ cā'ti ime dve gandhā attano matiyā vācissarena katā.

khuddasikkhāya sumaingalapasādanī nāma navo ṭīkā-  
gandho sumāñgalena āyacitena vācissarena kato.

sambandhacintāṭīkā bālāvatāro moggallānabyākaraṇassa  
ṭīkā cā'ti ime gandhā sumāñgalabuddhamittamā-  
hākassapasañkhitēhi tīhi therehi cādhammākitti  
nāma upasakena vānicēbhātu upasakena<sup>3</sup> āyaci-  
tena vācissarena katā.

nāmarūpaparicchedassa padarūpavibhāvanam khe map-  
karāṇassa ṭīkā simālamkārō mūlasikkhāya ṭīkā rūpārūpa-  
vibhāgo paceyayasamgaḥo cā'ti ime satta gandhā attano  
matiyā vācissarena katā.

saccasamkhepassa ṭīkāgandho sāriputtanāmena therena  
āyacitena vācissarena katā.

<sup>1</sup> M. nampa.

<sup>2</sup> U. mogga°.

<sup>3</sup> U. omits.

abhidhammāvatārassa tīkā abhidhammatthasamgahassa  
tīkā cā'ti ime attano matiyā sumaṅgalācariyena kato.

sāratthasamgahanāmagandho attano matiyā buddhapi-  
yena kato.

dantadhātuvanṇanā nāma pakaraṇam laṅkādipissarassa  
rañño senāpatiāyācitenā dhammadittināmācariyena katam.

jinacaritam nāma pakaraṇam attano matiyā medhamā-  
rācariyena katam.

jinālamkāro jinālamkārassa tīkā attano matiyā buddhara-  
kkhitācariyena katā.<sup>1</sup>

anāgatavamsassa atthakathā attano matiyā upatis-  
sācariyena katā.

kañkhāvitaraniyā līnatthapakāsinī nāma tīkā nisandeho  
dhammānusārañī ñeyyāsandati ñeyyāsandatiyā tīkā suma-  
hāvatārō lokapaññattipakaraṇam tathā gatuppattipakara-  
ṇam nalātadhātuvanṇanā sīhalavatthu dhammadipako  
patipattisamgaho visuddhimaggassa gandhi abhidhamma-  
gandhi nettipakaraṇassa gandhi visuddhimaggacullanava-  
tīkā sotappamālinī pasādajanānī okāsaloko subodhālam-  
kāassa navatīkā ceti ime vīsatī gandhā attano matiyā  
visatācariyehi visum katā.

saddatthabhedacintā nāma pakaraṇam attano matiyā  
dhammasirinācariyena <sup>2</sup> kato.

sumanakūṭavanṇanam nāma pakaraṇam rāhulanā-  
matt herena āyācitenā vācissarena katam.

sotattagimahānidānam nāma pakaraṇam attano matiyā  
cullabuddhaghosācariyena katam.

madhurasavābinī nāma pakaraṇam attano matiyā rat-  
thapālācariyena katam.

liṅgatthavivaraṇam nāma pakaraṇam attano matiyā  
subhūta canda nācariyena katam.

saddanītipakaraṇam attano matiyā aggavamsācariyena  
katam.

nyāsapakaraṇassa mahātīkā nāma tīkā attano matiyā  
vimalabuddhācariyena <sup>3</sup> katā.

<sup>1</sup> M. adds amatare nāma.

<sup>2</sup> M. saddha<sup>o</sup>.

<sup>3</sup> M. vacīra<sup>o</sup>.

mukhamattasāro attano matiyā guṇasāgarācariyena kato.  
mukhamattasārassa tīkā sutasampannakyacvānāmena  
dhammarājino <sup>1</sup> gurusamghattherena āyācitenā  
guṇasāgarācariyena katā.

saddatthabhedacintāya mahātīkā attano matiyā abhayā-  
cariyena katā.

liṅgatthavivaraṇapakāsakam nāma pakaraṇam attano  
matiyā nānasāgarācariyena katam.

gūlhaththaṭikā bālappabodhanam ca iti duvidham pakara-  
ṇam attano matiyā aññatarācariyena katam.

saddatthabhedacintāya majjhimaṭikā attano matiyā añ-  
ñatarācariyena katā.

bālāvatārassa tīkā ca attano matiyā uttamācariyena katā.

saddabhedacintāya navā tīkā attano matiyā aññatarāca-  
riyena katā.

abhidhānappadipikāya tīkā daṇḍipakaraṇassa magad-  
habhūtā tīkā cāti duvidhā tīkāyo attano matiyā sīhaśū-  
raṇāmarāñño ekena amaccena katā.

koladdhajanassa tīkā pāsādikena nāma therena  
āyācitenā ca ten'eva amaccena <sup>2</sup> katā.

kārikā nāma pakaraṇam nānagambhiranāmena  
bhikkhunā āyācitenā dhammasenāpatācariyena katā.

etimāsamidīpanī nāma pakaraṇam manohārañ ca attano  
matiyā ten'eva dhammasenāpatācariyena katām.

kārikāya tīkā attano matiyā aññatarācariyena katā.

etimāsamidīpikāya tīkā attano matiyā aññatarācariyena  
katā.

saddabindupakaraṇam ca paramatthabindupakaraṇam  
ca attano matiyā kyaevā nāma raññā katā.<sup>3</sup>

saddavuttipakāsakam <sup>4</sup> nāma pakaraṇam aññatarena bhi-  
kkhunā āyācitenā saddhammagurunā nāmācariyena katam.

saddavuttipakāsakassa tīkā attano matiyā sāriputtācari-  
yena katā.

<sup>1</sup> U. rājino.

<sup>2</sup> M. mahāma°.

<sup>3</sup> M. dhammarājassa gurunā aññatarācariyena katam.

<sup>4</sup> M. ° nam.

kaccāyanasāro ca kaccāyanabhedañ ca <sup>1</sup> kaccāyanasārassa  
tīkā cā'ti tividham <sup>2</sup> pakaraṇam attano matiyā dhammā-  
nānāndācariyena <sup>3</sup> katam. (S.v.d. 1250.)

lokadīpakaśāraṇī nāma pakaraṇam attano matiyā navena  
medhaṇikarācariyena katam.

lokuppattipakaraṇam attano matiyā aggapaṇḍitācariyena  
katam.

jaṅghadāsakassa magadhabhūtā tīkā attano matiyā va-  
jirācariyena <sup>4</sup> katā.

mātikāṭṭhadīpanī abhidhammatthasamgaḥavaṇṇanā si-  
mālamkārassa tīkā gaṇḍhisāro paṭṭhānagaṇanānayo cā'ti  
ime pañca pakaraṇāni attano matiyā saddhammajotipālā-  
cariyena katā.

saṅkhepavaṇṇanā parakkamabāhūnāmena jām-  
būdīpissarena raññā āyāciten'eva saddhammajotipālā-  
cariyena katā.

kaccāyanassa suttaniddeso attano sissena dhamma-  
cārīttherena āyācitenā saddhammajotipālācariyena  
kato.

vinayasamuṭṭhānadīpanī nāma pakaraṇam attano gu-  
runā saṅghattherena āyāciten'eva saddhammajoti-  
pālācariyena katā.

satta pakaraṇāni pana tena pukkāmanagare <sup>5</sup> katāni sam-  
khepavaṇṇanā yeva lañkādipe katā.

abhidhammapaṇḍurasatṭhānavavaṇṇanam nāma pakara-  
ṇam attano matiyā navena vimalabuddhācariyena katam.

saddasāratthajālinī nāma pakaraṇam attano matiyā  
nāgītācariyena <sup>6</sup> katā. (S.v.d. 1249.)

saddasāratthajāliniyā tīkā panyanagare raññō gurunā  
saṅgharājena āyācitenā ten'eva vimalabuddhācari-  
yena katā.

vuttodayassa tīkā abhidhammatthasamgaḥassa tīkāya  
paramatthamañjūsā nāma anuṭīkā dasagaṇḍhīvaṇṇanā  
nāma pakaraṇam magadhabhūtam vidaggam vidadhimuk-

<sup>1</sup> M. omits.

<sup>2</sup> M. dividham.

<sup>3</sup> M. aññatrāo.

<sup>4</sup> M. cīvarācīvarena.

<sup>5</sup> M. mukkāo.

<sup>6</sup> U. nāgitenā.

hamanḍanassa <sup>1</sup> tīkā cā'ti imāni pañca <sup>2</sup> pakaraṇāni attano matiyā ten'eva navena vepullabuddhācariyena katā.<sup>3</sup>

pañcapakaraṇatīkaya navanuṭīkā attano matiyā aññatarācariyena katā.

mañisāramañjusā nāma anuṭīkā mañidipam nāma dvārakathāya anuṭīkā jātakavisodhanañ ca gañḍābharaṇāñ ca attano matiyā ariyavamīsācariyena katā.

peṭakopadesassa tīkā attano matiyā udumbaranāmācariyena makuvanagare <sup>4</sup> katā.

catubhāṇavārassa atṭhakathā mahāsārapakāsinī mahādipanī sāratthadipanī gatipakaraṇāñ hatthasāro bhummisaṃgaho bhummāniddeso dasavathu kāyaviratiṭīkā jotaṇā nirutti vibhāttikathā saddhammapālinī pañcagativanṇṇanā bālacittapabodhanāñ dhammacakkasuttassa navatīthakathā dantadhātupakaraṇassa tīkā ca saddhammopāyano bālapabodhanaṭīkā ca jinālamīkārassa navatīkā ca liṅgatthavivaraṇāñ samantapāsādikāvivaraṇāñ paramatthakathāvivaraṇāñ samantapāsādikāvivaraṇāñ catubhāgatīthakatāvivaraṇāñ abhidhammathasamgahavivaraṇāñ saceśam-khepavivaraṇāñ saddatthabhedacintāvivaraṇāñ saddavuttivivaraṇāñ kaccāyanasāravivaraṇāñ abhidhammasaṃgahassa tīkāvivaraṇāñ mahāvessantarajātakassa vivaraṇāñ sakkābhimatāñ mahāvessantarajātakassa navatīthakathā pathamasambodhi lokaṇīti buddhaghosācariyanidānāñ milindapañhāvāṇṇanā caturakkhāya atṭhakathā saddavuttipakaraṇassa navatīkā cā'ti imāni cattālīsapakaraṇāni attano matiyā sāsanassa jutiyā ca saddhammassa ṭhitiyā ca lañkādīpādisu visum visum ācariyehi katāni.

sambuddhe gāthā <sup>5</sup> ca -la- navahāraguṇavāṇṇanā cā'ti ime buddhapaññāmādikā gāthāyo attano attano buddhaguṇapakāsanathāya attano paresāñ ca anantapaññāpavattanathāya ca pañḍitehi laikādīpādisu ṭhānesu visum visum katā.

iti cullagandhavāṇise gandhakārakācariyadipako nāma catuttho paricchedo.

<sup>1</sup> U. omanḍassa.

<sup>2</sup> M. cattāri.

<sup>3</sup> M. vimala°.

<sup>4</sup> M. pakuto°.

<sup>5</sup> sambuddha.

nāmaṁ āropanaṁ poṭṭham phalaṁ gandhakārassa ca lekhaṁ lekhāpanaṁ e'eva vadāmi'haṁ tad anantarañti.

taṭṭha caturāśitidhammakkhandhasahassānaṁ<sup>1</sup> piṭakani-kāyaṅgavagganipātādikam nāmaṁ.

kena āropitaṁ kim attham āropitan'ti.

taṭṭrayaṁ visajjanā. kena āropitan'ti. pañcasatehi khīṇāsavēhi mahākassapapamukhehi āropitaṁ. te hi sambuddhavacanam saṅgāyanti idam piṭakam ayam nikāyo idam aṅgam vaggo ayam nidāno'ti evam ādikam nāmaṁ kārāpenti.<sup>2</sup>

kattha āropitan'ti. rājagahe vebhārapabbatassa pāde dhammamaṇḍape āropitaṁ.

kadā āropitan'ti. bhagavato parinibbute paṭhamasamgāyanakāle āropitaṁ tike māse nikkhhamaniye.

kim attham āropitan'ti. dhammakkhandhānaṁ anaṭṭhāya sattahitāya vohārasukhatthāya ca āropitaṁ.

saṅgītikāle pañcasatā khīṇāsavā tesam ca dhammakkhandhānaṁ nāmavagganipātakā. imassa dhammakkhandhassa ayam nāmo hotu imassa pakaraṇassa ayam nāmo'ti abravum sabbanāmādikam kiccam akamṣu.<sup>3</sup>

dhammakkhandhanāmadīpanā  
niṭṭhitā.

caturāśitidhammakkhandhasahassāni kena poṭṭhake āropitāni kattha āropitāni kadā āropitāni kim attham āropitāni. ayam puechā. taṭṭrayaṁ visajjanā. kena āropitāni. khīṇāsavamahānāgehi āropitāni.

kattha āropitāni. laṅkādipe āropitāni. kadā āropitāni. saddhātissarājino puttassa vattagāmañirājassa kāle āropitāni.

<sup>1</sup> M. adds sahassāni.

<sup>2</sup> M. karonti.

<sup>3</sup> M. adds

te khīṇāsavā yadi nāmādikam kiccam akatam na supākatam tasmā vohārasukhatthāya nāmādikam kiccam anāgate dhampirakkhāya (?) nāmādikam pavattitam asamjānāmāno suṭṭhupākaṭo sabbaso cāveti.

kim attham āropitāni. dhammadakkhandhānām avidham-  
sanatthāya saddhammathitiyā sattahitāya aropitāni <sup>1</sup>.

tato patthāya te sabbe nikāyā honti potthake |  
atthakathā tīkā sabbe honti potthake thitā ||  
tato patthāya te sabbe bhikkhū ādimahāgaṇā |  
potthakesu thite yeva sabbe passanti sabbadā ||  
potthake āropanadīpikā niṭṭhitā.

<sup>1</sup> M. adds

dharamāno bhagavā ambākāmī sugato dharo |  
nikāye pañca desesi yāva nibbānagamanā ||  
sabbe pi te bhikkhū ādi manasā vacasā maro (?) |  
sabbe vācuggatā honti mahāpaññāsatiro (?) ||  
nibbute lokanāthamhi bhato (?) vassasatamī bhave |  
ariyā nariyā pi ca sabbe vācuggatā dhuvamī ||  
tato param āṭhārasamī dvisatamī vassagaṇanamī |  
sabbe puthujjanā c'eva ariyā ca sabbe pi te |  
manasā vacasā yeva vācuggatā sabbadā |  
dutthagāmanirañño ca kālo vācuggato dhuvamī |  
ariyā nariyā pi ca nikāre dhāraṇam sadā (?) ||  
tato paramhi rājā vāmī tato cuto ca tusite |  
uppajji devaloke so devehi parivārito ||  
saddhatisso'ti nāmena tassa kim nini kohi to (?) |  
takoladdharattho hoti buddhasāsanampālako ||  
tadā kāle bhikkhu āsi sabbe vācuggatā sadā |  
nikāye pañcavidhe va yāvā rañño manāṇā ||  
tato cuto sa rājā ca tusite uppajjati |  
devaloke thito santo tadā vācuggatā tato ||  
tassa puttā pi ahesum anekā'va rajjanī gatā |  
anukkamena cutā te devalokamhi satā dhuvamī ||  
tathā pi te sabbe bhikkhū vācuggatā'va sampada (?)—  
nikāye pañcavidhe va dhāraṇā va satimatā (?) |  
tato param potthakesu nikāyā pañca pi thitā |  
tadā atthakathā tīkā sabbe gandhā potthake gatā ||  
sabbe potthesu ye gandhā pāli-atthakathātīkā |  
samṭhitā samṭhitā honti sabbe pi no nassanti te ||  
tadā te potthake yeva nikāyā pi thitākhilā |

yo koci paññito viro atthakathadikam gandham karoti kārāpeti vā tassa anantako hoti puññasamcayo anantako hoti puññānisamo caturāśiticietyasahassakaraṇasadiso caturāśitibuddharūpakaṇasadiso caturāśitibodhirukkhasa-hassaropanasadiso caturāśitivihārasahassakaraṇasadiso.

yo ca buddhavacanamañjusam karoti vā kārāpeti vā (so ca buddhavacanam karoti vā kārāpeti vā) <sup>1</sup> yo ca buddhavacanam poṭṭhake lekham karoti vā kārāpeti vā yo ca poṭṭhakam vā potthakamūlam vā deti vā dāpeti vā yo ca telam vā cuṇnam vā dhaññam vā (potthakapuñchanatthāya yam kiñci navattam (?) poṭṭhakachidde anītthāya (?) yam kiñci suttam vā) <sup>1</sup> katthaphalakadvayam poṭṭhakam vūhanatthāya yam kiñci vattam vā poṭṭhakabandhanatthāya yam kiñci yottam (vā poṭṭhakalāpapūtanatthāya yam kiñci tavikam (?) <sup>1</sup>) deti vā dāpeti vā yo ca haritālena vā manosilāya vā suvaṇṇena vā rajatena vā poṭṭhakamañdanam vā katthaphalakamañdanam vā karoti vā kārāpeti vā tassa anantako hoti puññasamcayo anantako hoti puññānisamso caturāśiticietyasahassakaraṇasadiso caturāśitivihārasahassakaraṇasadiso bhave nivattamāno so sīlaguṇam upāgato mahātejo sadā hoti sīhanādo visārado.

āyuvanṇabalupeto dhammakāmo bhave sadā |  
devamanussalokesu mahesakkho anāmayo ||

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tadā atthakathādīni bhavantīti vadanti ca ||  
parihāro paññitehi vattabo'va  
lañkādīpissarañño'va saddhātissassa rājino ||  
vuttalañkādīpissa issaro dhammiko dharo |  
tadā khīnāsavassa rājinoputta lañkādīpissa issaro  
dhammiko dharo ||  
tadā khīnāsavā sabbe olokenti anāgatā khīnāsavā  
passanti te duvaññe va puthujjano (?)  
sabbe pi te bhikkhu ādi bahutarā puthujjanā |  
na sikkhisanti te pañca nikāye vācuggatam iti ||  
poṭṭhakesu sabbe pañca ārodhapanti khīnāsavā |  
saddhammacivaraṭṭhāya (?) janānam puññatthāya ca ||

<sup>1</sup> U. omits.

bhave nivattamāno so paññavā susamāhito |  
 adhipaccaparivāro sabbasukhādhigacchati ||  
 saddho vihārī hadayaññū<sup>1</sup> sa vihagato bhave |  
 aṅgapaccāṅgasampanno ārohoperināhavā |  
 sabbasattappiyo loke sabbattha pūjito bhave |  
 devamanussasampearo mittasahāyapālito ||  
 devamanussasampanni anubhoti punappunam |  
 arahattaphalañ patto nibbānañ pāpuñissati |  
 pañisambhidā catasso abhiññā chabbidhe vare |  
 vimokkhe aṭṭhake setṭhe gamissati anāgatē ||  
 tasmā hi paññito poso sampassam hitam attano |  
 kāreyya sāmam gandhe ca aññe hi pa kārāpaya |  
 poṭṭhake ca gandhe pāliatṭhakathādike |  
 dhammamañjūsā gandhe ca lekham kare kārāpaya ||  
 poṭṭhakam potṭhakamūlam ca telam cuṇṇathusam pi  
     ca |  
 pilotikādikam suttam kaṭṭhaphaladvayam pi<sup>2</sup> ca ||  
 dhammapūtanatthāya<sup>3</sup> ca yam kiñci mahagghavattam |  
 dhammabandhanayottam ca yam kiñci ṭhāpitam pi<sup>4</sup> |  
 dadeyya dhammavettam pi vippasannena cetasā |  
 aññe cāpi dajjāpeyya mittasahāyabandhave'ti ||  
 gandhakaralekhe lekhāpanānisamśadipanā  
     niṭṭhitā.

iti cullagandhavamse pakiññakadīpako nāma pañcamo  
 paricceedo.  
 so 5 haññāratṭhajāto nandapañño'ti visuto |  
 saddhāśilavirupeto dhammasāragavesano<sup>6</sup> |  
 so yam.<sup>7</sup>

<sup>1</sup> M. hadaññū.—U. °hato.

<sup>2</sup> M. °ṭṭhayamhi.

<sup>3</sup> M. °madana°.   <sup>4</sup> M. ca.   <sup>5</sup> U. omits.   <sup>6</sup> M. °rasa°.

<sup>7</sup> U. aham.—M. adds

bhogam tvāvidham  
 jināuvayam pūram sabbadhammam vicinanto  
 visati missam gato ||  
 sabbadhammavissajjanto kikārañ'eva blikkhuno |  
 chavassāham ganam bhitvā kāmānañ abhimaddanam ||

santisabhāvam̄ nibbānam̄ gavesanto punappunam̄ |  
 vasanto <sup>1</sup> tam̄ manorommaṇi <sup>2</sup> piṭakattayasamgaham̄ |  
 gandhavam̄san̄ imam̄ khuddam̄ nissāya <sup>3</sup> jaīghadāsa-  
 kan'ti <sub>ii</sub>

iti pāmojjatthāyāraññavāsinā nandapaññācariyena  
 kato cullagandhavam̄so  
 niṭṭhito.

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<sup>1</sup> U. adds araññavihāre.—M. gavesanto.

<sup>2</sup> M. vanārammam̄.                   <sup>3</sup> M. abhiya saīghe.

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## Notes and Queries<sup>1</sup>

BY THE

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AKKULA, PAKKULA, BAKKULA, VAKKULA.

“ATHA kho Ajakalāpako yakkho Bhagavato bhayam . . . uppādetukāmo yena Bhagavā ten’ upasāṇikami, upasāṇikamitvā Bhagavato avidūre tikkhattum akkulo pakkalo ti akkula-pakkulikam akāsi.”

“Yadā sakesu dhammesa pāragū hoti brāhmaṇo  
Atha etam piśācañ ca bakkulañ c’ ātivattatī ti”  
(Udāna, I. 7).

The various readings are akkulobakkulo and akkulavakkulikam. The sense requires that we should read akkulo pakkulo ti. The yakkha is described as uttering some fearful sounds, which are represented by the words akkulo pakkulo, each of which, the Commentator says, is an imitative word (anukaraṇasadda). But they are only apparently mimetic, and are not true onomatopoeios, like our nursery exclamation—fee fie foli fum. For akkula = ākula, troubled, perplexed, confounded; vakkula = vākula = vyākula, frightened, agitated. The Commentator says that *some* take this view of the derivation of these terms.

Akkulo pakkulo are merely instances of an *interjectional* use of the words (ākula vyākula, some-

<sup>1</sup> Many of the “Notes” are merely meant to be “additions” to Childers’ Dictionary, and are not here given on account of any *crux* they may contain.

thing like the employment of "death and destruction," "fire and fury" to convey the notion of something fearful, in lieu of imitative words. Pisācas, yakkhas, and other demons were supposed to utter awful cries (cf. Jat. III. p. 147).

As any detailed description of a demon is very rare in any old Pāli text, I give the following from the Jaina sutta, "Uvāsaga-dāso" (ed. Hoernle, i. pp. 65-69):—

"Of the pisāya form—the following is said to be a full description: its head was fashioned like a cattle-feeding basket, its hairs looked like the awn of ears of rice and shone with a tawny glare; its forehead was fashioned like the belly of a large water-jar; its eyebrows were like lizards' tails dishevelled, and of an aspect disgusting and hideous; its eyes were protruding from its globular head . . . its ears were exactly like a pair of winnowing sieves . . .; its nose was similar to the snout of a ram, and its two nostrils were fashioned like a pair of cooking stoves with large orifices; its beard was like the tail of a horse, of an exceeding tawny hue . . .; its lips were pendant exactly like those of a camel; its teeth (in length) looked like ploughshares; its tongue was exactly like the pan of a winnowing sieve . . .; its jaws in length and crookedness were fashioned like the handle of a plough, and its cauldron-like cheeks were hollow and sunken and pale, hard and huge; its shoulders resembled kettle-drums; its chest (in width) resembled the gate of a goodly town; its two arms (in bulkiness) were fashioned like the shafts of smelting furnaces; its two palms (in breadth and bulkiness) were fashioned like the slabs for grinding turmeric; the fingers of its hands . . . were fashioned like the rollers of grinding slabs; its nails were fashioned like the valves of oyster-shells; the two nipples on its breast depended like a barber's pouch; its belly was rotund like (the dome of) an iron smelting furnace; its navel (in depth) looked like the rice-water bowl (of a weaver) . . .; its two thighs were like a pair (of shafts of) smelting furnaces; its knees were like the cluster of blossoms of the Ajjuna tree, excessively tortuous . . .; its

shanks were lean and covered with hair; its two feet were fashioned like (large) grinding slabs; the toes of its feet were fashioned like the rollers of (large) grinding slabs, and its nails were fashioned like the valves of an oyster shell. . . . The knees (of this demon) were shaking and quaking; his eyebrows were knit and bent; his tongue was protruding from his widely opened mouth; he (wore) a chaplet made of lizards; a garland of rats hung around him by way of adornment; (he wore) earrings made of mungooses, and a scarf made of serpents; he slapped his hands on his arms, and roared; and laughed aloud in a horrible manner; he was covered with various sorts of hair of five colours."

The following is the Commentary on a part of the *Udāna*, I. 7:—

Sattame Pāvāyan ti evam nāmake Malla-rājūnam nagare. Ajakalāpake cetiye ti Ajakalāpakena nāma yakkhena pariggalitattā Ajakalāpakan ti laddhanāme manussānam cittikataṭṭhāne. So kira yakkho aje kalāpetvā bandhanena ajakotṭhāsenā saddhim balim paṭicchati (MS. bali pacicchati) na aññathā; tasmā Aja-kalāpako ti paññā-yittha. Keci pana ‘ajake viya satte lāpeti ti Ajaka-lāpako ti. Tassa kira satthā balim upanetvā yadā aja-saddam katvā balim upaharanti tadā so tussati, tasmā Ajaka-lāpako ti vuccatīti.’ So pana yakkho ānubhāvasampanno kakkhalo pharuso tattha ca sannihito, tasmā tam ṭhaṇam manussā-y-āvitam karonti kālena kālam balim upaharanti, tena vuttam Ajakalāpake cetiye ti.

Ajakalāpakkassa yakkhassa bhavane ti tassa yakkassa vimāne. Tadā kira satthā tam yakkham dametukāmo sāyanhasamaye eko adutiyo pattaēivaram ādāya Ajakalāpakkassa bhavanadvāram gantvā tassa dovārikam bhavanam pavisanatthāya yāci. ‘So kakkhalo bhante Ajakalāpako yakkho, samaṇo ti vā brāhmaṇo ti vā gāravam na karoti, tasmā tumhe evam jānātha, mayham pana tassa ca anārocanam ayuttan’ ti tāvad eva yakkhasamāgamam gatassa Ajakalāpakkassa santikam

vāta-vegena agamāsi. Satthā anto-bhavanam pavisitvā Ajakalāpakassa nisidana-maṇḍape paññattāsane nisidi. Yakkhassa orodhā satthāram upasaṅkamitvā ekamantam atthamsu. Satthā tāsam kālayuttam dhammīm katham kathesi. Tena vuttam Pāvāyaṇ viharati Ajakalā-passa yakkhassa bhavane ti.

Tasmīm samaye Sānāgirahemāvatā (sic) Ajakalāpakassa bhavana-matthakena yakkha-samāgamam gacchantā, attano gamane asampajjamāne, 'kinnu kho kāraṇan' ti āvajjantā satthāram Ajakalāpakassa bhavane nisinnan disvā tattha gantvā Bhagavantam vanditvā, 'bhante mayam yakkha-samāgamam gamissāmāti' (MS. gamissāmīti) āpucchitvā padakkhiṇam katvā gatā yakkhasannipāte Ajakalāpakan disvā tuṭṭhi pavedayimṣu—'lābhā te āvuso Ajakalāpaka te bhavane sadevake loke aggapuggalo Bhagavā va [MS. ca] nisinno upasaṅkamitvā Bhagavantam payirupāsatu dhammañ ca sunāhīti.' So tesam katham sutvā ime ekassa mundakassa samanassa bhavane nisinnabhāvam kathentīti kodhābhībhūto hūtvā—'ajja mayham tena samanena saddhiṇī saṅgāmo bhavissatīti' cintetvā yakkhasannipātato utṭhahitva dakkhiṇam pādām ukkhipitvā saṭṭhiyojanamattam kutaṁ [read akkamitam?] dvidhā ahosi. Sesam ettha yam vattabbam Ālavakasutta-vanṇanāyam āgata[na]yen' eva veditabbam. Ajakalāpakassa samāgamo hi Ālavakasamāgamasadiso va. Tam sutvā paṭikarane ti (MS. padikarane) ti vissajjanam bhavanato ti. Tikkhattum nikhamanam pavesanañ ca. Ajakalāpako hi āgacchanto yeva 'etehi yeva tam samanam palāpessāmīti' Vātamaṇḍalādikena vasse ca samutṭhapetvā tehi Bhagavato kiñci kesaggamattam pi kātum asakkonto nānāvidhapaharaṇa-hattho ativiya bhayānkarūpe bhūtagaṇe nimminitvā tehi saddhiṇī Bhagavantam upasaṅkamitvā antanten'eva caranto sabbarattim nānappakāram katvā pi Bhagavato kiñci kesaggamattam pi nisinnatthānato cālanam kātum nāsakkhi. Kevalam pana 'ayam samanō mam anāpucchā mayham bhavanam pavisitvā nisidatiti' kodhavasena pajjaliti. Ath'assa Bhagavā cittuppatti[m] īnatvā 'seyyathāpi nāma caṇḍakukkutassā

nāsāya cittam (?) bhinneyya evam so bhiyyosomattāya canḍataro assa, evam evāyam yakkho mayi idha nisinne cittam padūseti, yannūnāham bahi nikkhameyyan ti' sayam eva bhavanato nikkhamitvā abbhokāse nisidi. Tena vuttam tena kho pana samayena Bhagavā rattandhakara timisāyam abbhokāse nisino hotiti. Tattha rattandhakāratimisayanti rattiyam andhakaraṇatamasi, cakkhuvīññānuppattivirahite bahañandhakāre ti attho. Caturaṅgasamannāgato kira tadā andhakāro pavattatiti. Devo ti megho. Ekamekam phusitakam udaka-bindum pāteti.

Atha yakkho 'iminā saddena tāsetvā imam samaṇam palāpessāmīti' Bhagavato samīpam gaṇtvā akkulo ti ādinā vā bhisanam akāsi. Tena vuttam atha kho Ajakapālako ti ādi. Tattha bhayan ti cittutrāsam, chambhitattan ti ūrutthambhaka-sarīrassa chambhita-bhāvam, lomaham san ti lomānam pahaṭṭhabhāvam. Tihi padehi bhayuppattim eva dasseti. Upasaṅkamīti. Kasmā panāyam evam-adhīppāyo upasaṅkami? nanu pubbe attanā kātabbavippakāram akāsi? saccam akāsi. Tam pan' esa antobhavane khemaṭṭhāne thirabhūmiyam ṭhitassa na kiñci kātum sakkhi, idāni bali ṭhitam evam bhīmsāpetvā pālāpetum sakkā ti maññamāno upasaṅkami. Ayam hi yakkho attano bhavanam thirabhūmīti māññati, tattha ṭhitattā ayam hi samāno na bhāyatiti ca.

Tikkhattumakkulo pakkulo ti akkula-pakkulikam akāsiti tayo vāreakkulo pakkulo ti bhīmsāpetukāmatāya evarūpam saddam akāsi. Anukaraṇasaddo bi ayam. Tadā hi so yakkho Sineru(m) ukkhipanto viya, mahāpathavi(m) parivattanto viya ca, mahatā ussāhena asani-sata-saddassa saṅghātam viya ekasmim ṭhāne puñjakatam hutvā viniechayantam disāvajānam kappa - gajjita - kesara - sīhānam sīha-ninnādam, yakkhānam huñkāra-saddam, bhūtānam atthahāsāvam, asurānam appoṭana-ghosam, indassa devarañño vajra-niggghosa-nighosam attano gambhiratayā vippahāritatāya bhayānakatāya ca avasesam saddam abhibhavantam iva

ca, kappa-vuṭṭhāṇa-mahāvāta-maṇḍalikāya vinigghosam, puthujjanānam hadayam phālentam viya mahantam patibhayanigghosam avyattakkharan tikkhattum attano yakkhita-gajitam gajji 'etenā imam samaṇam bhimsa-petvā palāpessāmīti.' Yassam nicchāraṇena pabbatā-patikam muñcimsu, vanappati-jetṭhake upādāya sabbesu rukkhalatā-gumbhesu pattaphalapupphā nisīdiyimsu, tiyojanasaḥassa-vitthatāyato pi Hīmavantapabbatarājā ca ekam pi sañkampi sampavedhi, bhummadevatā ādīm katvā yebhuyyena devatānam pi ahud eva bhayaṇ chambhitattam lomahāmṣam pageva manussānam aññesañ ca apada-dvipadacatuppadānam mahāpaṭhavīyā udriyana-kālo viya mahati vibhimsakā ahosi, sakakalsmīm Jambudīpatale mahantam kolāhalam udapādi. Bhagavā pana tam saddam kisminti amaññamāno niccalo nisīdi. Mā kassaci iminā antarāyo hotū ti adhitthāsi. Yasmā pana so saddo akkula-pakkula iti iminā ākārena sattānam sotapatham agamāsi, tam tasmā tassa anukaraṇa-vasena akkulo ti yakkhassa ca tissam nigghosa-nicchāraṇāyam akkula-pakkula-pakaṇam atthiti katvā a k u l a - p a k k u l i k a m a k ā s ī ti saṅgaham aropayimsu. Keei pana ākula - b y ā k u l a iti pada-dvayassa pariyāyābhidhānavasena akkulo pakkulo ti āsāsa saddo vutto ti vadanti. Yathā ekam ekaṅganān ti yasmā ekavāram jātako patham uppatti-vasen' eva nibbat-tattā ākulo ti ādi attho akāro tassa ca ākārāgamaṇ katvā rassattam katan ti, dve vāre pana jāto bakkulākula-saddo c'ettha jāti pariyāyo kolaṅkolāti ādisu viya vutta-adhippāyānuvidhāya ca saddappayogavigamena pade jalā-bujāsihavyagghādayo dutiyena andāja-āsīvisa-kaṇha-sappādayo vuccati, tasmā sīhādiko viya, āsīvisādiko viya ca, ahaū te jīvitahārako imam attham yakkho padañ ca yena dassetiti añño. Apare pana a k k h u l o b h a k k h u l o ti pālīm vatvā, akkhetum khepetum vināsetum ulati pavattatiti akkhulo, bhakkhitum ulatiti bhakkhulo . . . vadanti.

## AGGINIKĀSI.

"Padumam yathā agginikāsi-phālimam" (Jāt. III. p. 320).

Agginikāsi = suriya. cf Sk. kāsi, 'the sun.'

## AGGO.

“Vihāragga,” cf. Sk. agra, ‘multitude,’ and see Cullav. VI. 11. 3; XII. 1. 1.

## AGHĀVĪ.

“So ‘ham na sussam asamadurassa dhammam ten’ amhi aṭṭo vyasanagato aghāvī” (Sutta N. III. 11. 16).

Aghāvī (adj.), ‘suffering’; cf. Sk. agha, ‘pain,’ ‘suffering.’

## AṄKETI.

“Imasmīm pana rukkhe ambāni aṅketvā gahitāni ekam phalam asamente amhākam jīvitam n’ atthi” (Jāt. II. p. 399).

Aṅketi = Sk. aṅkayati, ‘to mark.’ In the following passage it means ‘to brand.’

“Kineid eva dosam disvā taletvā bandhitvā lakkhanena aṅketvā disāparibhogena pi bhuñjissanti” (Jāt. I. p. 451).

## AṄGĀRĪ.

“Aṅgāri no dāni dumā bhadante phalesino chadanam vippahāya

te accimanto va pabhāsayanti. . . .”

(Thera G. v. 527, p. 56; Jāt. I. p. 87, Translation, p. 121).

Aṅgāri=bright, red: cf. Sk. aṅgāra, a fire brand; aṅgāri, a portable fire-place. Aṅgāraka, the planet Mars (see Sum. p. 95).

## AṄGINĪ.

Aṅginī=aṅga-latthi-sampanna (Therī G. v. 297, p. 152 and Com. p. 206).

Does aṅga-latthi = Sk. aṅga-rakta, a plant with pale red blossoms? The mention of pāṭali in this verse seems to indicate this.

## ACCĀVADATI.

“Atha kho sā bhikkhunī tassa bhikkhuno bhuñjantassa pāniyena ca vidhūpanena ca upatīthitvā accāvadati” (Suttav. II. p. 263).

Accāvadati (at y-ā-va d, not in Sanskrit) seems to have the meaning of 'to greet too familiarly.'

## ACCHUPETI.

"Atha kho so bhikkhu aggalaṁ accupesi," then that bhikkhu inserted a gusset (into his under-garment) (Mahāv. VIII. 14. 1, p. 290). For the passive accupīyati see Cullav. V. 9. 2.

Accupati (ā+chup, not in Saïskrit), 'to insert, fit in.'

## AJAKARA.

"Tesam ajakaram medam aceahāsi bahutāso" (Jāt. III. p. 484).

Ajakara = Sk. ajagara, a boa-constrictor (see Mil. pp. 303, 406).

## AJJHA.

"Ajjhāgare," in one's own house (Aṅguttara III. 31). Sk. ātmya, through the forms adm y a, adh y a?

## AJJHAPPATTO.

"Atha nam so sakuno ajjhappatto. . . . ākāsam pakkhandi" (Dhammapada, p. 155).

"Dijo yathā kubbanakam pahāya  
bahuupphalam kānanam āvaseyya  
evam p'aham appadasse pahāya  
mahodadhim hamsa-r-iv' ajjhappatto"  
(Sutta N. V. 18. 11, p. 207).

"So passasanto mahatā phaṇena bhujaigamo kakkatām ajjhappatto" (Jāt. III. p. 296).

Ajjhappatta (adhy-ā prāp, not in Sanskrit)= sampatta, 'come to, reached.'

"Atha naṁ tattha gocaram gaṇhantam disvā sakunaghī sahasā ajjhappattā aggahesi" (Jāt. II. pp. 59, 60).

"Vitatapo ajjhappatto bhañji lohitapo tapam" (Ibid. p. 450).

Here ajjhappatto seems to mean 'come down on,' 'flown at,' 'rushed at.'

## AJJHAYANA.

“Bhagavā pi . . . a jj h a y a n a - a jj h ā p a n a - p u b b a - j i n ā c i n ḥ a m ā n s a t ḥ i - p a v e n i - v a m s a - d h a r a n o ” (Mil. p. 225-6).

It is contracted to a jj h e n a in the phrase a jj h e n a - k u j j a (Sutta N. II. 2. 4) = n i r a t t h a k ā n a t t h a j a n a k a g a n t h a - p a r i y ā p u ḥ a n a (Com.)

Prof. Fausböll explains the compound as ‘worthless reading,’ but as k u j j a = Sk. k u b j a , it probably means ‘perverting the (true) reading,’ ‘corrupting the text.’

A jj h a y a n a = Sk. a d h y a y a n a .

## AJJHĀYAKA.

(1) “A jj h ā y a k o p i c e a s s a t i n ḥ a m v e d ā n a p ā r a g u ” (Thera G. v. 1171, p. 105).

“A jj h ā y a k o m a n t a d h a r o t i n ḥ a m v e d ā n a p ā r a g u ” (Jāt. I. p. 3, Aṅguttara III. 58, 1, p. 163).

(2) “P u n a d i v a s e rājā supin a jj h ā y a k e p u c c h i ” (Suttav. I. p. 310).

In the first passage a jj h ā y a k a is ‘a student of the sacred books,’ and in (2) it means ‘an interpreter’ (cf. Sk. a d h y ā y a , ‘a reader, student’).

## AJJHITṬHA.

“Atha kho Mahā-ariṭṭhatthero Mahinda-ttherena a jj - h i t ḥ o a t t a n o a n u r ī p e n a p a t t ā n u k k a m e n a d h a m m ā s a n e n i s i d i ” (Suttav. I. p. 342; Mahāv. II. 15. 5).

A jj h i t ḥ a (a d h y - i s h , not in Sanskrit), ‘requested.’

## AJJHĀRŪHATI.

“A jj h ā r ū h a t i d u m m e d h o ” (Samyutta XI. 1. 5).

A jj h ā r ū h ā r u k k h ā (Jāt. III. p. 399, l. 14).

A jj h ā r ū h a t i (Sk. adhy-ā-rūh), ‘to increase, grow.’

A jj h ā r ū h a = Sk. a d h y ā r ū d h a .

## AJJHUPAGACCHATI.

“Dhanum tūniñ ca nikkhippa saññanam a jj h u p ā g a m i ” (Jāt. II. p. 408).

Saññanam a jj h o = pabbajjam upagato ; pp. a jj h u p a - g a t a (Mil. p. 800 ; Thera G. v. 587, p. 61).

Ajjhupagacchati (adhy-upa-gam, not in Sanskrit), 'to resort to, practise.'

## AJJHUPEKKHATI.

"Yam so attano orase piye putte. . . . disvā ajjhupēkkhi" (Mil. p. 275). See Aṅguttara III. 27; p. 126-7; III. 100. 13; Sum. p. 53.

Ajjhupēkkhati (adhy-upeksh, not in Sanskrit, from root īksh), 'to be indifferent, to disregard.'

## AJJHUPAHARATI.

"Yato ca so bahutaram bhojanam ajjhupāhari  
tato tatth' eva samsīdi, amattaññu hi so ahu"

(Jāt. II. p. 293).

Ajjhupaharati = ajjhoharati, 'to eat' (adhy-upa-hṛi not in Sanskrit).

## AJJHUPETA.

"Suciram avanipalo saññamam ajjhupeto" (Dāth. IV. v. 5; see Jāt. IV. p. 440).

Ajjhupeta (adhy-upeta, not in Sanskrit), 'arrived at, attained.' See AJJHUPAGACCHATI.

## AJJHETI.

"Na so socati, nājjheti" (Sutta N. IV. 15, 14).

Ajjheti (Sk. adhyeti) = abhijjhāti (abhijjhāyati), 'to long for,' 'covet' (see Dāth. III. v. 81).

## AJJHOGĀHETI.

"Yadā āham bahāraññe suññe vivinakānane  
ajjhogāhetvā viharāmi Akatti nāma tāpaso"  
(Car. Pit. I. 3).

"Puriso nāvāya mahāsamuddo ajjhogāhitvā" (sic) (Mil. p. 87). "Vanam ajjhogāhetvā" (Ibid. p. 300; Jāt. I. p. 7; Suttav. I. p. 148).

Ajjhogāheti (adhy-ava-gāh, not in Sanskrit), 'to plunge into, to enter.'

## AJJHOPANNA.

“So tam piṇḍapātam gathito muechito ajjhopanno . . . paribhuñjati” (Aṅguttara III. 121; see ibid. II. 5. 7; Udāna VII. 3. 4; Sum. p. 59).

Ajjhopanna, ‘attached to,’ ‘cleaving to,’ from *adhy-a-va-pa-d* (not in Sanskrit).

## AJJHOSĀYA.

“Sabbe bālaputhujjanā kho. . . ajjhattika-bāhire āyatane abhinandanti abhivadanti<sup>1</sup> ajjhosāya tiṭṭhanti” (Mil. p. 69; see Thera G. v. 794, p. 77). For ajjhosāna, see Aṅguttara II. iv. 6, p. 66.

Ajjhosāya gerund of ajjhoseti (Sk. *adhy-ava-sa*).

## AÑCATI.

“Udakam añcati” (Jāt. I., Com. p. 416); añcati = uḍañcati, ‘to draw up’ (water out of a well). See Udañcanī. Cf. “añcāmi nam na muñcāmi asmā sokapariddavā” (Thera G. v. 750, p. 74).

## AÑJANA.

The only meaning assigned to añjana by Childers is ‘a collyrium for darkening the eye-lashes,’ but it has also the sense of ‘ointment’ (for the eye).

“Añjanan ti dve vā tīni vā paṭalāni (cataracts in the eye) nīharaṇasamattham khārañjanam” (caustic ointment) (Sum. p. 98).

Añjanani, ‘box for ointment’ (Mahāv. VI. 12. 1; Cullav. V. 28). See Thera G. v. 773, p. 75.

## ATTAKA.

“Aṭṭakam katvā” Jāt. III. p. 322), ‘a kind of platform on a tree for a sportsman’ (Jāt. I. p. 173). Cf. Sk. atta, ‘a watch-tower’ (Sum. p. 209).

## ATTIYATI.

“Te sakena kāyena aṭṭiyanti harāyanti jigucchanti”

<sup>1</sup> Abhivadanti here seems to mean welcome, delight in.

(Suttav. I. p. 68). See Jāt. I. p. 292, II. p. 143; Ther G. v. 140, p. 137.

We also find the form *addiyati* (Therī G. Com. p. 204) and *addito* (Ibid. v. 328, p. 155).

Cf. “Santi Bhagavataḥ ḥrāvākā ye 'nena pūtikayen ārdīyamānā jehriyānte vijugupsamānāḥ castram apy ādhārayanti” (Divyāvadāna, p. 39, l. 7).

#### ATI.

In the Pāli Text Society's Journal for 1884 *aṭa* was pointed out as meaning ‘the *claw* of a crab’ (see Samyutta IV. 3. 4, p. 123). It also occurs in Mahāvagga I. 71. 1, p. 91, where it is applied to the ‘nails,’ but is translated ‘thumbs’ in the Vinaya Texts, vol. i. p. 225.

#### ANḌAKA.

“Aṇḍakavāco” = *sadosavāco* (Jāt. III. p. 260). *Aṇḍaka*, ‘harsh,’ a blunder for *caṇḍaka*?

#### ATI.

Under *ati* Childers note its use before *adjectives* to express the meaning of ‘over, beyond, very,’ but gives no instances of the combination of this particle with *nouns*. Cf. the following:—

*Ati-aggaṭā* = ‘immense superiority’—“Buddho ati-aggaṭāya anupamo” (Mil. p. 278).

*Ati-jaccatā* = ‘great efficacy’—“Agado ati-jaccatāya pilāya samugghātako rogānam antakaro” (Mil. p. 278).

*Ati-ppabhatā* = ‘intense brilliancy’—“Suriyo ati-ppabhatāya timiram ghāteti” (Mil. p. 278).

*Atibhārikatā* = ‘immense weight’—“Sineru ati-bhārikatāya acalo” (Mil. p. 278). Cf. *atibharitā* (Sum. p. 202).

*Ati-vitthāratā* = great diffusiveness—“Ākāso ati-vitthāratā ananto” (Mil. p. 278).

## ATINETI.

“Udakam atineta bba m” (Cullav. VII. 1. 2. p. 180).  
 Atineti (ati-nī not in Sanskrit), ‘to lead over,’  
 ‘irrigate.’

## ATIPĀTA, ATIPĀTI.

“Tattha pāṇassa atipāto pāṇātipāto” (Sum. p. 69). Atipāta (Sk. atipāta), ‘destruction.’

“Etesu giddhā viruddhātipātino” (Sutta N. II. 2. 10).  
 Atipātī (Sk. atipātin), ‘transgressing, offending.’

## ATISETI.

“Atisitvā aññena vadanti suddhim” (Sutta N. IV. 13. 14).

Atiseti (Sk. atiçī), ‘to excel,’ ‘surpass.’

## ATIHARĀPETI.

“Dhaññam atiharāpeyyāsi” (Mil. pp. 66, 81).  
 See Cullav. VII. 1. 2, p. 181.

Atiharāpeti (caus. of ati-hṛi not in Sanskrit), ‘to garner,’ ‘harvest’ (Aṅguttara III. 92. 3, p. 242).

Atiharati seems to mean ‘to take back’ (Mahāv. I. 25. 16; Cullav. VIII. 1-4; Suttav. I. p. 18). For atiharaṇa see Sum. p. 193.

## ATTHANTARO.

“Atthañ ca yo jānāti bhāsitassa atthañ ca ñatvāna tathā karoti

atthantaro nāma sa hoti paññito” (Thera G. v. 374, p. 41).

Cf. dosantaro = patiññhitadoso (Aṅguttara II. 3. 3, p. 59; Cullav. IX. 5. 2).

## ATTHAVĀ.

“So atthavā so dhammatṭho” (Thera G. vv. 740, 746, p. 73). Cf. “vacanam atthavantam”; “vācā atthavatī” (Mil. p. 172).

Atthavā (Sk. arthavant), ‘significant.’

## ATTHIPĀÑHENA.

“Atthipāñhena āgamam,” ‘I have come suppliantly with a question’ (Fausböll). Sutta N. V. 15. 1; V. 16. 3. Ought we not to read *atthī* *pāñhena*, ‘desirous of (receiving an answer to) a question,’ the instrumental being governed by *atthī* and (Sk. *arthin*) *atthiko*.

## ATTHIKAROTI.

“Tad atthikatvāna nisamma dhīro” (Sutta N. II. 8. 2). See *Udāna* VIII. 1-4; *Samyutta* IV. 2. 6; VIII. 6; *Mahāv.* II. 3. 4.

*Atthikaroti* = ‘to realise,’ ‘understand.’ The translators of the *Vinaya* Texts explain it by ‘to admit the authority of.’

## ADEJJHA.

“Dhanum adejjham̄ hatvāna usum sandhāy’ upāgami” (*Jāt.* IV. p. 258). See *Jāt.* III. 274; *Mil.* p. 141.

*Adejjha* (= Sk. *adhi-jyā*), ‘strung.’

## ADEJJHA = ADVEJJHA.

“Advejjha-vacanā buddhā” (*Buddhavamsa*, II. 110, p. 12; *Mil.* p. 141). “Manaso adejjho” (*Jāt.* III. pp. 7, 8). “Advejjhatā,” ‘sincerity’ (*Jāt.* IV. p. 76).

*Advejjha* (Sk. *a-dvaidhya*), ‘sincere,’ ‘free from duplicity.’

## ADHIKARĀÑI.

*Adhikarāñi*, ‘a smith’s anvil’ (*Jāt.* III. 282). See *Karāñi*.

## ADHIPA.

“Narādhipa” (*Dāth.* III. v. 52). “Migādhipā,” ‘a lion’ (*Jāt.* III. p. 324). See *Jāt.* II. p. 369; *Dhammap.* p. 417. *Adhipa* (Sk. *adhipa*), ‘lord,’ ‘ruler,’ ‘king.’

## ADHIPATI.

In “cando uḷārājādhipati” (*Mil.* p. 388) ought we not to read *uḷu-rājādhipati*?

## ADHIKUTTANĀ.

“Sattisūlupamā kāmā khandhānam adhikuttanā (Therī G. v. 58, p. 129; v. 141, p. 137 = Samyutta V. 1, 6, p. 128).

Adhikuttanā = ‘a cutter,’ ‘knife,’ from the root kutt, ‘to cut.’

## ADHIPĀTETI.

“Atha kho . . . Bāhiyam Dārucīriyam gāvī taruṇa vacchā adhipātētvā jīvitā voropesi” (Udāna I. 10, p. 8.)

We do not find adhipat in the Sanskrit dictionaries in the sense of abhipat, ‘to assail,’ ‘attack.’ The variant lection (Burmese) avibādhitvā points to adhibādh, but the reading in the text is quite right; cf. “pāsañ ca ty-aham adhipātayissam” (Jāt. IV. p. 337). See Cul. VII. 1, 2. In the Sutta Nipāta vv. 988-9, 1025, we find “muddhādhipātā” (= muddhāpāta, in v. 987), ‘head-splitting.’

In the Com. to the Therī-Gāthā v. 443, we find adhipatana (= pāta), ‘attack.’ Cf. the following note.

## ADHIPĀTAKA.

“Tena kho pana samayena sambahulā adhipātakā tesu telappadipesu āpāta-paripātam anayam āpajjante.” . . . Patanti pajjotam iv’ ādhipātā” (Udāna VI. 9, p. 72).

Adhipātaka (v. l. atipātaka) = salabha, ‘moth.’<sup>1</sup>

In Sutta Nipāta (IV. 16, 10) we have the following reference to adhipāta:—

“Pañcanna dhīro bhayānam na bhāye  
bhikkhu sato sa pariyantacārī :  
damśādhipātānaṁ sirimsapānam  
manussaphassānam catuppadānam.”

Upon the above the Commentary has this note of explanation:—

<sup>1</sup> For paṭaha-pātakā (in the Com.) read patāṅga-pātakā.

“Damsādhipātānan ti piṅgala-makkhikānañ ca sesa-makkhikānañ ca sesa-makkhikā hi tato adhi-patitva<sup>1</sup> khādanti (? bādhanti), tasmā adhipātā ti vuccanti” (Translation, p. 181).

#### ADHIBHAVATI.

“Mā vo kodho ajjhabhavi” (Samyutta, XI. 3, 5; see Jāt. II. p. 336). In Jāt. II. p. 80, we find ajjhabhavi = ajjhabhavi “vināsam pāpesi”; and ajjhabhavati (Ibid. p. 357, ll. 6, 16).

Adhibhavati (Sk. adhibhū), ‘to overcome.’

#### ADHIMUCCHITA.

“Kimi va mīlhasallitto saṅkhāre adhimucchito” (Thera G. v. 1175, p. 105). Cf. “gandhesu adhimucchito” (Thera G. v. 732), “ettha loko ‘dhimucchito” (Samyutta IV. 2. 7. 7).

“Panitam yadi vā lūkham appam vā yadi vā bahun  
Yāpanattham ābhūñjimsu agiddhā nādhimucchitā”  
(Thera G. v. 923, p. 84).

Adhimucchita is also used in the same sense as mucchita. Cf. “adhimucchitā pajā” (Jāt. II. p. 437-8), where adhimucchitā is explained by “kilesamucchāya ativiya mucchitā. See Jāt. III. p. 242.

Adhimuccati, ‘to have faith, to trust,’ is also used with loc.

“Vinayassu mayī kañkham adhimuccassu brāhmaṇa” (Sutta N. III. 7. 12 = Thera G. v. 828, p. 79). See Mil. p. 234, l. 18; “ten’assa desanāya cittam mādhātum mādhimuccati” (Sum. p. 316).

In Mahāv. V. 1. 16, 20; VI. 15, 8, adhimuccati = ‘to set free.’

#### ADHIVĀSAKA-JĀTIKĀYA.

“Aham an-adhivāsaka-jātikāya tumhehi sadd-

<sup>1</sup> Cf. “adhipatati vayo khaṇo tath’ eva” (Jāt. IV. p. 111).

him kathesim" (Jāt. III. p. 369; IV. p. 11), 'I spoke impatiently with you.' Cf. adhivāsaka, Jāt. IV. p. 77, l. 4.

#### ADHIVĀHANA.

"Viriyam me dhuradhorayhami yogakkhemādhi vāhanam" (Sutta N. I. 4. 4).

Cf. adhivāhanī (f) (Thera G. v. 519, p. 54); adhivāhana (not in Sanskrit), 'carrying,' 'bearing.'

#### ADHISETI.

"Añdāni . . . adhisayitāni" (Suttav. I. p. 3).

"Atha pubbalohitamisse  
tattha kim paccati kibbisakāri  
yaññan disatām adhiseti  
tattha kilijjati samphusamāno"

(Sutta N. III. 10. 15).

See Buddhist Suttas, p. 223.

Adhiseti (Sk. adhiçī) (1) 'to lie on, sit on eggs';  
(2) 'live in.'

#### ADHĪYATI.

"Kasmā tuvam dhammapadāni bhikkhu  
nādhiyasi bhikkhūhi samvasanto"

(Samyutta IX. 10. 4).

"Rājakumāro . . . vijjam adhīyati" (Mil. p. 164).

Cf. "adhīyyati," Suttav. II. p. 204; adhīcca = adhīyiti (Jāt. III. pp. 28, 218, 237; IV. p. 76).

Adhīyati (Sk. adhī) 'to study,' 'learn,' 'acquire.'

#### ANĀYĀSA.

"Upasanto anāyāso vippasannamanāvilo  
kalyāṇasilo medhāvi dukkhass' antakaro siyā"  
(Thera G. v. 1008, p. 91).

Anāyāsa, 'peaceful,' from āyāsa, 'effort,' 'trouble.'

#### ANIKATTHA.

"Dovārika-anikatttha . . . rājūpajivine jane disvā evam  
cittām uppajjeyya" (Mil. p. 234).

Anīkāttha (Sk. *a nīka-stha*), 'a sentinel,' 'royal guard'; cf. *a nīka*, 'army,' 'array.'

## ANĪTTHURĪ.

"Anīttihuri ananugiddho anejo sabbadhī samo" (Sutta N. IV. 15. 18).

*A-nīttihurī* (Sk. *a-nīshṭūrin*), 'not harsh.'

## ANĪTIHI.

"Abhibhū hi so anabhibhūto  
sakkhi dhammam anītiham adassī,  
tasmā hi tassa Bhagavato sāsane  
appamatto sadā namassam anusikkheti"

(Sutta N. IV. 14-20).

See *ibid.*, V. 5. 5; VI. 6. 6; *Thera G. v.* 331, p. 38.

*Anītiha*, 'without traditional instruction'; Sk. *itiha*, 'according to tradition.'

## ANUKAROTI.

"Na kho Sāriputta Devadatto idān' eva mama anukā-  
ronto vināsam patto" (Jāt. I. p. 491, II. 162; see  
Aṅguttara III. 70. 14). "Asanto nānukubbanti  
[satam]" (Jāt. IV. p. 65).

*Anukaroti* (Sk. *a n u - k ṛ i*) 'to imitate' (with gen.).

## ANUKKAMATI.

"Hatthikkhandhāvapatitam kuñjaro ce anukāma  
Saṅgāme me matam seyyo yañ ce jīve parājito 'ti'"  
(*Thera G. v.* 194, p. 25). See *Samyutta*, I. 4. 5, p. 24;  
M. P. S. p. 9.

*Anukkamati* (Sk. *a n u k r a m*), 'to abandon.'

## ANUKĀMA, ANUKĀMĀ.

"Ayam Assakarājena deso vicarito mayā  
anukāmā yānukāmena piyena patināt saha" (Jāt. II. p. 157).

*Anukāmāyā* (inst. of *anukāmā*) = *kāmāyā-*  
*mānāya* (Com.); *anukāmena* = *anukāmānenā* (Com.).

## ANUGAÑHĀTI.

“Na kho pana mām Satthā samparāyiken’ ev’ atthena anugāñhāti dīthadhammikenā pi anugāñhāt’ eva” (Jāt. II. p. 74).

See Thera G. v. 300, p. 38; Sum. p. 3; Mahāv. I. 26. 1.  
Anugāñhāti (Sk. anu-grah), ‘to protect.’

## ANUGĀYATI.

“Ye keci siddhā saccam anugāyanti” (Mil. p. 120).

“Pārāyanam anugāyissam” (Sutta N. V. 18. 8, p. 206). “Tattha sikkhānugāyanti” (Sutta N. IV. 15. 6).

Anugāyati (Sk. anugai, to sing after or to another), ‘to repeat,’ ‘declare.’

## ANUGHĀYATI.

“Bhamarā va gandham anughāyitvā pavisanti” (Mil. p. 343).

Anughāyati (anu-ghrā not in Sanskrit), ‘to smell,’ ‘snuff.’

## ANUGIJJHATI.

“Thiyo bandhū puthukāme yo naro anugijjhati abalā namī baliyanti” (Sutta N. IV. 1. 4. See ibid. IV. 10. 7; IV. 14. 7). See Jāt. IV. p. 4.

Anugiddha (Thera G. v. 580, p. 60; Sutta N. I. 5. 4; I. 82; IV. 27; IV. 15. 8).

Anugijjhati (Sk. anu-gridh), ‘to be greedy after.’

## ANUCAÑKAMATI.

“Buddhassa caikkamantassa piññhito anucañkamim” (Thera G. v. 1044, p. 93).

Anucañkamati (anu-cañkram not in Sanskrit), ‘to follow.’

## ANUCINNA.

“Tel’ anucinnañnam isibhi maggāñ dassana-pattiyā dukkhass’ antakiriyāya tvam Vaddha anubrūhaya” (Therī G. v. 206, p. 143).

“Suyuddhena suyitthena samgāmavijayena ca brahmacariyānucinnañne na evāyam sukhā edhati” (Thera G. v. 236, p. 30).

Anuciṇṇa in (1) = practised (pp.); in (2) = practice (sb.) from *anucarati* (Sk. *anucarati*), 'to follow out,' 'practise.' See Jāt. IV. p. 286.

## ANUJĪVITA.

“Dīthigatam sīlavatānujīvitaṁ  
bhavūpapattiñ ca vadesi kīdisam”

(Sutta N. IV. 9. 2).

Anujīvita, 'life,' from *anujīvati*, 'to live under or by.' Cf. *anujīvī*, 'a follower,' 'dependant' (Jāt. III. p. 485. Aṅguttara III. 48, p. 152). See Jāt. IV. p. 271.

## ANUJJUGĀMī.

Anujju-gāmī (Jāt. IV. p. 330), 'a snake,' from *anujja* (Sk. *anṛiju*), 'crooked,' and *gāmī*, 'going.' Cf. *anujjuka*, Jāt. III. p. 318.

## ANUTĀPī.

Anutāpinī (f) in "pacchānuttāpinī," 'repenting,' 'regretting' (Therī G. v. 57, p. 129; v. 190, p. 141).

Cf. Sk. *anutāpa*, 'repentance,' *anutāpin*, 'regretting.'

## ANUDASSETI.

"Cariyam carato pi tāva Tathāgatassa sadevake loke setthabhāvo anudassito" (Mil. p. 119).

Anudasseti (caus. of *anudriç*, 'to manifest.'

In the following passage *anudassati* is the future of *anudāti*, 'to give' :—

"So kho panā yam . . . kittisaddo . . . Bodhisattānam dasa gunē anudassati" (Mil. p. 276; 375).

## ANUDAHATI.

"[Kāmā] ukkopmā anudahanti" (Therī G. v. 488, p. 171). See Jāt. II. p. 327, where *anudahati* = *jhāpeti*.

Anudahati (Sk. *anu-dahati*), 'to burn,' 'consume.'

## ANUDITTHI.

"Ye te mahārāja sattā sa-kilesā yesañ ca adhimattā attānuditthi . . . te upādāya Bhagavatā bhanitam . . ."

Mil. p. 146). “Anuditthīnam appahānam” (Thera G. v. 754, p. 74). Cf. “pubbantānuditthi” Dīgha I. 1. 29; Sum. p. 103.

Attānuditthi, ‘self-regard’?

#### ANUDIPETI.

“Dhammādhammam-anudīpavayitva” (Mil. p. 227, U. 19, 33).

Anudīpeti (anu-dīp not in Sanskrit), ‘to explain.’

#### ANUDDHAMSETI.

“Anuddhamseyyā ‘ti codeti vā codāpeti vā, āpatti pācittiyassa” (Suttav. II. p. 148; Samyutta VIII. 2. 5). Anuddhamseti (Par. VIII. 15).

Anuddhamseti (anu-dhām s not in Sanskrit) ‘to reprove.’

#### ANUNAMATI.

“Cāpo vānu name dhīro vāmso va anulomayam” (Mil. p. 372).

Cāpo . . . anunamati (Ibid.)

Ibid. (Sk. anu-nam) ‘to bend.’ Anunamati.

#### ANUNETI.

“Sakam hi ditthim katham accayeyya  
chandānūnīto ruciyā niviṭṭho”

(Sutta N. VI. 3. 2, p. 148).

Anūnīta (Sk. anu-nī), ‘induced, led.’

The passive Anūnāyāti, ‘to be persuaded,’ occurs in Therī G. Com. p. 204.

#### ANUPAKUTTHA.

“Khattiyo . . . anupakuttho jātivādena” (Suttav. II. p. 160).

The correct orthography, anupakkuttha, is found in a parallel passage in Aṅguttara III. 59. 1, p. 166. (Cf. Divyāvadāna, p. 620).

An-upakkuttha = ‘irreproachable,’ ‘blameless.’

## ANUPAKHAJJA.

Childers says "this word represents the Sanskrit *anupraskandya*, and seems to mean 'having entered upon,' 'having occupied.'"

"*Tena kho pana samayena chabbaggiyā bhikkhū . . . there pi bhikkhū anupakha jja nisidanti*" (Cullav. VIII. 4. 2, p. 213; see Suttav. II. p. 43; it is equal to *antopavisi* in Cullav. IV. 14. 1).

The translators of the Vinaya Texts render *anupakha jja* by 'encroached on (the space intended for).' The old com. on the 16th and 43rd Pācittiyas explain it by *anupavisitva*. The sense is 'supplanted, ousted,' and probably *anupakha jja* is the gerund of *anupakha d*, 'to eat into, worm into,' and hence 'supplant.' *Anupakkhandati* = *anupavisati* occurs in Dīgha IV. 17; Sum. p. 290.

ANUPATANA *see ANUPĀTĪ*.

## ANUPADASSATI.

"*Sace me yācamānassa bhavam nānupadassati  
sattame divase tuyham muddhā phalatu sattadha*"  
(Sutta N. v. 1. 8, p. 180).

*Anupadassati* (Sk. *anu-pra-dā*), 'to give,' 'make over.'

## ANUPARIGACCHATI.

"*Sabbā disānuparigamma cetasā*" (Samyutta III. 1. 9). See Jāt. IV. p. 267.

*Anuparigacchati* (Sk. *anu-pari-gam*), 'to traverse,' 'encompass.'

## ANUPARIDHĀVATI.

"*Tato eva avitivattā sakkāyam nissaraṇābhimukhā ahutvā sakkāyatirām eva anuparidhāvantā jātimaraṇasārino rāgādihi anugatattā punappunām jātimaraṇām eva anusaranti.*" (Therī G. Com. p. 194).

*Anuparidhāvati* (*anu-pari-dhāv* not in Sanskrit) = *anudhāvati*, 'to run up and down.'

## ANUPARIVATTI.

“Keci ādiceam anuparivattanti” (Suttav. I. p. 307).

“Devadatto ca Bodhisatto ca ekato anuparivattanti ti” (Mil. p. 204).

Anuparivattati (anu-pari-vrit not in Sanskrit), (1) ‘to turn towards ;’ (2) ‘to meet.’

In the following passage it seems to have the sense of ‘to cause to go hither and thither’ (in the round of continued existence): “Das’ime maharāja kāyānugatā dhammābhāve kāyam anudhāvanti anuparivattanti” (Mil. p. 253).

## ANUPARIVĀRETI.

“Mā kho tumhe āyasmanto etam ukhittakam bhikkhum anuvattittha anuparivārethā ti” (Mahāv. X. 1. 3, p. 388).

Anuparivāreti (anu-pari-vri not in Sanskrit), ‘to stand by, countenance.’

## ANUPAVAJJA.

“Kin-nu kho me imehi tīhi thānehi anupavajjas-sa divaso vitivattatīti” (Mil. p. 391).

Anupavajja, ‘blameless,’ ‘irreproachable,’ from upavajja=upa-vadya: cf Pāli an-avajjo.

## ANUPAVITTHA.

“Jānām’ aham bhante Nāgasena, vāto athiti me hadaye anupavittham, na cāham sakkomi vātam upadas sayitun ti” (Mil. p. 270).

Anupavitthā, pp. of anupavisati (Sk. anupravīç) = entered.

We sometimes find anupavitthā: “Puna ca param maharāja rukkho upagatānam - anuppavitthānam janānam chāyam deti” (Mil. p. 409).

Anuppavitthānam janānam = to persons coming under (for shelter).

Anupavitthatā occurs in Mil. p. 257: “Saṅghasamayam anupavitthatāya pi dakkhiṇam visodheti.”

## ANUPAHATA.

“ Gimhe . . . anupahataṁ hoti rajojallam ”  
(Mil. p. 274).

Anupahata (pp. of anu-pra-han, not in Sanskrit),  
'to throw up.'

## ANUPĀTĪ.

“ A-suddha bhakkho’ si khaṇānupātī ” (Jāt. III. p. 523). “ Khāṇānupātī ti pamādakkhaṇe anupatana-sīlo.” (Com.)

Anupātī (Sk. anu-pātin), 'following,' khaṇānupātī = following the impulse of the moment.

## ANUPĀPUNĀTĪ.

“ Kalyāṇadhammo ti yadā janinda  
loke samaññam anupāpūṇātī ”  
(Jāt. II. 65 ; see Mil. p. 276).

Anupāpūṇātī (Sk. anu-prāp), 'to reach,' 'attain,' anupāpita (Mil. p. 252).

## ANUPPIYA.

“ Anuppiya-bhāṇī”=anuppiyam yo āha ” (Jāt. II. p. 390).

Anuppiya (anu-priya [not in Sanskrit]), 'what is pleasant,' 'flattery.'

## ANUPESATI.

“ Tato rājā aññamaññam anusāreyya anupeseyya ”  
(Mil. p. 36).

Anupeseti (caus. of Sk. anu-pra-ish), 'to send forth after.'

## ANUPPAVATTAKA.

“ Dhammacakkānuppavattakā bhikkhū,” 'turning the wheel of the law' (Mil. p. 343).

Cf. “ cakkānupvattako thero ” (Thera G. v. 1014, p. 91).

## ANUPHARANA.

“Satayojan ānu pha rā naccivega” (Mil. p. 148).  
 Anupharana (from anu- sphar, not in Sanskrit)  
 ‘flashing through.’

## ANUBUJJHATI.

“Yo pubbe katakalyāṇo katattho-m-anubujjhati  
 atthā tassa pavaddhanti ye honti abhipatthitā” (Jāt. III.  
 p. 387).

Anubujjhati (pass. of anubudh), ‘to be remembered’ has here the sense of avabujjhati.

For anuboda see Mil. p. 233.

## ANUBHĀSATI.

“Bhāsanti anubhāsanti,” spoke and respoke (Mil.  
 p. 345).

## ANUMAJJATTI, ANUMAJJANA.

“Navaingam - anumajjanto rattibhāge rahagato”  
 (Mil. p. 90). Anumajjīyati (passive) (Mil. p. 275).

“Vicāritan ti anumajjana - visena pavatto visisena”  
 (Sum. p. 122). “Anumajjana - lakkhaṇo . . . vicāro  
 ti (Mil. p. 62; Sum. p. 63). “Anu-majjati (anu-  
 mṛij, not in Sanskrit), ‘to consider,’ ‘thresh out.’

## ANUPPABANDHATI.

“Tasminī talāke udakūpari mahāmegho aparāparam  
 anuppabandhanto abhivasseyya, api nu kho . . .  
 tasminī talāke parikkhayam pariyādānam gaccheyyāti—Na  
 hi bhante ti—kena kāraṇena mahārājāti—Meghassa  
 bhante anuppabandhanatāyātīh” (Mil. p. 132).

Anuppabandhati (anu-pra-bandh not in  
 Sanskrit), ‘to follow,’ ‘succeed.’

Anuppabandhāpeti (caus., Mil. p. 132).

## ANUMĀÑÑATI.

“Yathā kalīro susu vadḍhitaggo dunnikhamo hoti pasā-  
 khajāto,  
 evam aham bhariyāyānītāya; anumāñña mam pab-  
 bayito’mhi dānīti”<sup>1</sup> (Thera G. v. 72, p. 11).

<sup>1</sup> ‘As a young palm which, with its full-grown top, has become

Anumaññati (Sk. *anu-maṇ*), 'to excuse.'

For *dunnikhamo* (in the passage quoted above there is the various reading *dunnikhayo*. Cf. Jāt. IV. p. 449, where *dunnikhayo* = *dunnikkaddhiyo*.

“*Dalhasmi mūle visate virūlhe*  
*dunnikhayo velu pasākhajāto.*”

#### ANUYĀYATI.

“*Cakkavattī divase divase samūddapariyantam mahā-pathavim anuyāyati*” (Mil. p. 391).

Anuyāyati (Sk. *anuyā*), 'to go through' (Sutta N.).

#### ANUYOGA.

“*Anuyogam dammi*,” 'I give an application' (Mil. p. 348).

#### ANULIMPATI.

“*Besajjena anulimpati*” (Mil. p. 112, 252). Anulimpata (Ibid. pp. 353, 394).

Anulimpati (Sk. *anu-lip*), 'to anoint,' 'besmear.'

#### ANULEPA.

“*Bhesajjapānānulepa*” (Mil. p. 152).

Anulepa (Sk. *anulepa*), 'anointing.'

#### ANURATTA.

“*Idha mahārāja rañño cattāro mahāmattā bhaveyyum, anurattā laddhayasā vissāsikā*” (Mil. p. 146).

Anuratta (pp. of *anu-rāñj*), 'attached, faithful.'

ANURAVATI, ANURAVANĀ *see* ANUSANDAHATI.

#### ANUVATTANA, ANUVATTĪ.

“*Tividhassa sucaritadhammassa anuvattanam*” (Jāt. I. p. 367).

Anuvattana (Sk. *anuvartana*), 'compliance,' 'complying with.'

woody, is hard to draw out (of the ground), even so am I (hard to be drawn from my solitude) though my wife has been brought here (to entice me from it); pray have me excused, (for) I have abandoned the world.'

“Bhātta-vasānuvattinī,” ‘acting in conformity with the wish of her husband’ (Jāt. II. p. 348).

Anuvattinī f. (Sk. anuvartinī), ‘following, obeying’ (Jāt. III. 319).

#### ANUVĀCETI.

“Vācenti anuvācenti,” ‘they cite and recite’ (Mil. p. 345).

#### ANUVĀTAM.

“Tīn’ imāni bhante gandhajatāni yesam anuvātam yeva gandho gacchati no pativātam” (Aṅguttara III. 79).

Anuvāte, ‘in the direction of the wind’ (Jāt. II. p. 383).

“Anujānāmi bhikkhave anuvātam paribhāṇḍam āropetun ti” (Mahāv. VIII. 21. 1. See ibid. VII. 1. 5). In the above passage anuvātam seems to mean ‘along the edge’ (of a garment). See Vinaya Texts, vol. ii. p. 231.

#### ANUVĀSETI.

“[Bhisakko] . . . viricanīyam vireceti anuvāsanīyam anuvāseti” (Mil. p. 169). Anuvāsita (Ibid. p. 214); anuvāsana (Ibid. p. 353).

Anuvāseti caus. of anuvāsati (not in Sanskrit), ‘to administer an enemata’: cf. Sk. anuvāsana, ‘an oily enema.’

#### ANUVIDHĪYATI.

“Suṇanta dhammam kālena tañ ca anuvidhīyantu” (Thera G. v. 875 p. 81).

Anuvidhīyati = anusikkhati, anuvattati (Sk. anuvīdhā), ‘to act in conformity with,’ ‘to follow (instruction)’: cf. :—

“Porāṇam pakatim hitvā tass’eva anuvidhīyati ti (Jāt. II. p. 98; ibid. III. p. 357).

#### ANUVIGĀNETI.

“Na nūnāyam paramhitānukampino rahagato anuvigāneti sāsanam” (Thera G. v. 109, p. 16).

In the above passage anuvigāneti (not in Sanskrit) seems to have the meaning of vigāneti, ‘to regard.’

## ANUVICINTETI.

“Ayonim patinisajja || yoniso anuvicintaya” (Samyutta, IX. 11. 4; Thera G. v. 747; Jāt. III. p. 396). Anuvicinteti (Sk. anu-vi-cint), ‘to consider.’

## ANUVIJJATI.

“Tāta, rājanivesanato bahum ratanabhaṇḍam haṭam, anuvijjituṁ vattatiti āha” (Jāt. III. p. 506).

Anuvijjati (Sk. anu-vi-vid), ‘to find out,’ ‘discover.’

## ANUVISATA.

Anuvisata = pathṭata, paññāta; “Sabbā disā anuvisato ‘ham asmi.’” Jāt. IV. p. 102; (anu-visita not in Sanskrit).

## ANUVUTTHA.

“Cirānuvuttho pi karoti pāpam,” a (wicked) person living along with (a good person) will yet commit a crime (Jāt. II. p. 42).

Anuvuttha, pp. of anu-vasati, ‘to dwell with.’

## ANUSAṄCARATI.

“Aparantagamanamaggam anusaṅcarante manusse gahetvā khādati” (Jāt. III. p. 502).

Anusaṅcarati (Sk. anu-saṅ-car), ‘to cross.’

## ANUSAṄNĀTL.

“Tasmim . . . samaye rañño na phāsu hoti atiyātum vā niyyātum vā pacceantime vā janapade anusaññātuṁ” (Aṅguttara II. iv. 8). See Jāt. IV. p. 214.

Does anusaññāti (Sk. anu-saṁ-yā) mean ‘to visit one after the other,’ or does it signify ‘to conciliate’ (Sk. anu-sañ-jñā) ?

## ANUSAṄNĀYATI.

“Atha kho Vassakāro brāhmaṇo . . . kammante anusaññāyamāno yena darūgahe gaṇako ten’ upasaṅkami” (Suttav. I. p. 43).

Anusaññāyati here seems to represent Sk. anu-saṁ-dhyāyati, ‘to investigate.’

## ANUSATTHI.

“Tathāgato . . . anusatthim deti” (Mil. p. 172; see *ibid.* pp. 98, 227). “Ācariyānusatthi” (*Ibid.* p. 347).

In the above passages *anusatthi* has the same sense as *anupitthi* (cf. *Suttav. I.* p. 342, and see note on *Abhisattha*).

## ANUSĀSANĀ.

“Anusāsanī-pātihāriya” (*Anguttara III. 60. 6*; *Cullav. VII. 4*; see *Jāt. III.* p. 323, and cf. *anusāsanīya*, *Dh. 145*; *anusāsiyati*, *Mil. p. 186*).

## ANUSANDAHATI.

“Yathā kamsathālam<sup>1</sup> ākotitam pacchā anuravati anusandahati, yathā . . . ākotanā evam vitakko datthabbo, yathā anuravañā evam vicāro datthabbo” (*Mil. p. 63*).

“Anuravati anusandahati,” a sound follows, or is connected (therewith). Cf. Sk. *anu-sa-n-dhā*, and Pali *anu-sandhi*, *anu-sandhika*.

## ANUSIKKHATI.

“Ye pi tassa anusikkhaṇti te pi kāyassa bhedā . . . nirayam upajjanti” (*Mil. p. 61*; see *Sutta N. II. 7. 11*; *Jāt. III. p. 315*; *Thera G. v. 963*, p. 88; *Samyutta II. 2. 2*, p. 53). *Anusikkhaṇeti* (*Mil. p. 352*).

*Anusikkhati* (Sk. *anu-çikṣhaṇati*, desid. caus. of *anu-çak*), ‘to imitate,’ follow (with gen. or acc. and gen.).

## ANUSIBBATI.

“Itare pi gavakkha-jāla-sadisam anusibbaṇṭā nik-khantā” (*Suttav. I.* p. 336).

*Anusibbati* (Sk. *anu-siv*), ‘to interweave.’

<sup>1</sup> In the above passage *kamsathāla* means ‘a gong.’ Childers cites the word only in the sense of ‘a bronze dish or plate.’ See *Jāt. III. p. 224*, where *kāṇsathāla* signifies ‘a metal dish’ (of gold or silver), as opposed to *mattikathāla*, ‘an earthenware dish.’ But ought we not to read *kāṇsathālam*?

## ANUSETI.

“Dīgharattānusayitam [gandham]” (Thera G. v. 768, p. 75; v. 1275, p. 114).

“Dīgharattam anusayitam ditthigatam ajānatam” (Sutta N. III. 9. 56). *Adhered to* for a long time are the views of the ignorant (Fausböll).

Anuseti (Sk. anu-çī, ‘to adhere closely to’), ‘to continue, endure.’

“So ca khvassa kodho na dīgharattam anuseti” (Aṅguttara, 130; Puggala III. 2).

## ANUSSAVA.

“No paramparāgato anussavaoti” (Jāt. II. p. 396; ibid. p. 430; IV. p. 441).

Anussava, ‘report,’ ‘tradition.’ Cf. anussutika (Sum. p. 106-7).

## ANŪPA, ANOPA.

Childers has anupa, ‘watery,’ but not anūpa. Cf. Sk. anūpa, ‘watery.’ “Anūpa khetta,” ‘a marshy field’ (Mil. p. 129; Jāt. IV. p. 381).

“Haritā nō pāti udaka-middhamanassa ubhosu passesu harita-tīṇa-sañchinnā anupabhbūmiyo” (Jat. IV. p. 358).

## ANEKĀMSIKATĀ.

“Pañdako anekāmsikatāya mantitam guyham vivarati na dhāreti” (Mil. p. 93).

An-ekāmsika-tā from the adj. ekaṁsika, ‘certain.’

## ANOVASSAKA.

“Sā tam disvā sāmi me anovassakam thānam jānāhīti āha” (Therī G. Com. p. 188; see Jāt. III. pp. 73, 506).

An-ovassaka, ‘dry,’ ‘sheltered from the rain,’ from ovassaka (ava-varshaka not in Sanskrit), ‘rainy,’ ‘wet.’

## ANUSĀRA, ANUSĀRĪ, ANUSĀRETI.

“Padānusāra,” ‘tracking the footsteps’ (Jāt. III. p. 88).

“ Bodhisatto pi papātān u sāre na pabbato patanto . . .  
gumbe laggi ” (Jāt. II. 118).

Anusāra (Sk. anusāra), ‘ following,’ ‘ tracking.’

For anusārī in vipathān u sārī see Thera G. v. 1141,  
p. 103; anusāreti (caus. of anu-sṛi) Mil. p. 36 (see  
ANUPESATI), ‘ to pursue.’

#### ANTAVĀ.

“ Antavā ca an-antavā ca loko ti ” (Mil. p. 145).

Antavā (Sk. a n t a v a n t) ‘ perishable.’

#### ANTOBHAVIKA.

“ [Buddho] samyutto lokena, antobhaviko lokas-  
mim, lokasādhāraṇo ” (Mil. p. 95).

“ Buddho, associated with the world, born in the world,  
having fellowship with the world.”

Cf. Sk. antarbhava, ‘ generated within,’ ‘ inward.’

#### ANVĀGATA.

“ Cutā patanti patitā giddhā ca punar āgatā.

katam kiccam ratam rammam sukhen’ anvāgata m  
sukhan ti.” (Thera G. v. 63, p. 10; Jāt. IV. p. 385).

Anvāgata (Sk. a n vā - g a t a), ‘ following.’

#### ANVĀNETI.

“ Ye kec’ ime dīṭhi paribbasānā  
idam eva saccan ti vivādiyanti  
sabbe va te nindam anvānayanti ”

(Sutta N. IV. 13. 1).

“ Anvāneti (Sk. a n vā - nī) ‘ to lead to, to incur.’

#### ANVĀYIKA.

“ Paññā hi sethā kusalā vadanti  
nakkhattarājā-r-iva tārakānam,  
sīlam sīriñ cāpi satañ ca dhammam  
anvāyikā paññavato bhavanti ”

(Jāt. III. 348).

Anvāyika, a follower probably, on account of the  
metre, for anvayika.

## ANVĀVISATI.

“ Maro pāpimā Pañcasālake brāhmaṇagahapatike an vā-visi” (Mil. p. 156).

An vāvi t̄tha (Samyutta IV. 2, 8) Cf. Sk. an vāviç, ‘to take possession of,’ and for this incident see Dhammapada, pp. 160, 352, and Samyutta IV. 2. 4, p. 114.

## APAKKHĀKA.

“ Apakkhiko vādo na sobhati” (Therī G. Com. p. 186). Cf. Pāli pakkhika, ‘belonging to a party.’

## APAKADDHĀPETI.

“ Sakkhara-kaṭhalakam apakaddhāpetvā” (Mil. p. 34; see Jāt. I. p. 342; IV. p. 415–6).

Apakaddhāpeti caus. of apakaddhati, ‘to remove.’

## APAKANTATI.

“ Gale apakantanti” = “gale chindanti” (Therī G. v. 217, p. 144; Ibid. Com. p. 197).

“ Apakantati (Sk. a pa-kriṇtati), ‘to cut off’ ‘to cut.’

## APAKAROTI.

“ Mam apakaritūna gacchanti” (Therī G. v. p. 447, 167).

Apakaroti = chaddeti (Sk. apa-kri), ‘to remove, cast out.’ The Com., p. 213, adopts the reading apakirittūna.

## APAKASSATI.

“ Sabbe samaggā hutvāna | abhinibbijjayātha nam kāraṇḍavāṇi niddhamatha | kasambhūṇi apakassatā.” (Sutta N. II. 6, 8.)

Apakassati = apakaddhati (Sk. a pa-kriṣh), ‘to remove, put away.’

## APAṄGĀ.

“ Tayā mam h' asitā pañgi mihitāni bhanitāni ca kisam pañdum karissanti, sā va sākhā Parantapan ti” (Jāt. III. 419).

**Apaṅgī**, 'black-eyed,' from Sk. *apāṅga*, the corner of the eye, and *asita*, black.

For *avaṅga* = *apaṅga* see Cullavagga X. 10. 4.

#### APACITA, APACITI.

"*Bhagavā . . . hoti . . . pūjito apacito*" (Jāt. II. p. 169; Vimāna, 5, 10, p. 4; Jāt. IV. p. 75).

**Apacita** (Sk. *apacita*), 'honoured.'

"*Dvādas' ime . . . apacitīm na karonti*;" "Atha *papātikāya pi apaciti kātabbā*" (Mil. p. 180).

"*Dhamme apaciti*" (Thera G. v. 589, p. 61); "*apacitīm karoti*" (Mil. p. 234).

**apaciti** (Sk. *apaciti*), 'expiation,' 'reverence.'

#### APACINATI.

"*Apacineθ' eva kāmāni*" (Jāt. IV. p. 175).

**Apacinati** = *vidhamseti* (Sk. *apa-ci*, 'to diminish').

#### APANAMATI.

Childers has *apanāmeti*, but not *apanamati*, 'to depart.' Cf. "*Sutvāna nāgassa apanamissanti ito*" (Sutta N. v. 13, 1).

#### APANUDETI.

"*Tato ahite apanudeti, hite upagañhāti*" (Mil. p. 38).

**Apānudeti** (Sk. *apā-nud*), 'to remove.'

#### APAMĀRIKA.

*Kuṭṭhika gaṇḍikā kilāsikā sosikā apamārikā* (Suttav. II. pp. 10, 11).

**Apamārika**, 'epileptic.' See Childers, s.v. *apamāra*.

#### APALEPA.

"*So' palepa-patito jargharo*" (Therī G. v. 270, p. 150). This (body is like) an old house with the plaster fallen off.

**Apalepa** (= *lepa*, *palepa*) stands probably for *ava pa*, 'plaster.'

## APALOKĪ, APALOKETI.

“Puna ca param . . . hatthī sabbakāyen’ eva apaloketi, ujukam̄ yeva pekkhati, na disāvidisā viloketi, evam-eva kho . . . yoginā yogāvacarena sabbakāyena apalokinā bhavetabbam” (Mil. p. 398).

Apalokī, ‘cautious.’ Apaloketi (apalok not in Sanskrit), ‘to look straight ahead,’ ‘to be cautious.’

Childers gives apaloketi in the sense of ‘to give notice of, to obtain consent or permission.’ See Suttav. I. p. 10.

Apalokanā-kamma, ‘the proposal of a resolution’ (Cullav. IV. 14. 3).

## APAVAGGA.

“Tuvam pi tasmin jitapañcamāre  
devātideve varadhammarāje  
saggāpavagga ādhigamāya khippam  
cittam̄ pasādehi narādhirāja.”

(Dāth. III. 75.)

Apavagga (Sk. apavarga). ‘final beatitude, nirvāna.’

## APAVYŪHĀPETI.

“Pamsum apabyūhāpesi” (Jāt. IV. p 349).

Cf pamsum vyūhati (Jāt. I. 821), and see Pāli Journal for 1885, p. 59, l. 22.

## APASAVYA.

Childers cites apasavyo, ‘right,’ ‘contrary,’ but without reference to any text.

“Kvāyam̄ kuttī vicaratī ti niṭhubhitvā abyāmato karitvā pakkāmi” (Udāna V. 3).

The Com. to Udāna V. 3; explains apasavyāmato karitvā by apasabyam̄ katvā, which latter corresponds in form but not in meaning to Sk. apasavyam karoti, ‘to go on the right side.’

Apavyāmato (with the v. l. abyāmato) occurs in Samyutta Nikāya XI. i. 9:—

<sup>1</sup>This is the reading of **A**, the Burmese MS.; **B** has apabhyāmato; **D**, abhyāmato; Com. apasabyāmato.

“ Atho kho bhikkhave Vepacitti atāliyo upāhanā ārohitvā khaggam olaggetvā chattenā dhāriyamānenā aggadvārena assamam pavisitvā te isayo sīlavante kalyāṇadhamme a p a v y ā m a t o karitvā atikkami.”

Here a p a v y ā m a t o karitvā=apasavyam katvā=a v y ā m a t o katvā, ‘to treat disrespectfully’; a p a v y ā m a t o, a v y ā m a t o, and v y ā m a t o seem to have the sense of ‘disrespectfully.’

#### APĀDAKKA.

“ A pādakehi me mettam, mettam dipādakehi me ” (Jāt. II. p. 146; Cullav. V. 6).

A pādaka (=dīghajātika), ‘without feet,’ *i.e.*, ‘a snake.’ The term is also applied to ‘fish.’

#### APĀYĪ.

“ Chāyā va an-apāyinī ” Thera G. v. 1041-8; Mil. p. 72.

A pāyinī, f. of a pāyī transitory from a p a y ā, ‘to go away, fall off.’

#### APĀLAMBA.

“ Hiri tassa a pālamb o || satiyassa parivāraṇam  
Dhammāham sārathim brumi || sammāditthi purejavam ”  
(Samyutta I. v. 6).

“ Modesty is the drag (of that chariot), meditation is it escort; the law I call the charioteer speeded on by right views.” A pālamb a (not in Childers) is a Vedic term for the hinder part of a carriage, here used for some mechanism to stop a chariot.

Purejava may be compared to Sk. purojava, ‘excelling in speed.’ The term occurs in Sutta Nipāta V. 14. 3; Aṅguttara III. 32. 2, p. 134.

#### APITHĪYATI.

“ Navena sukha dukkhena porāṇam apithiyati ” (Jāt. II. p. 157).

“ An old (pleasure or pain) is hidden or disappears by reason of a new one.”

**A p i t h i y a t i** (Sk. *api-dhā*)=p a t i c c h ā d i y a t i .

See *pithiyati* (Thera G. v. 872, p. 81, and *Dhammapada*, v. 173). Cf. *apihita* (Jāt. IV. p. 4).

#### APIHA, APIHĀLU.

“So ‘ham akañkho a p i h o anupayo” (Samyutta VII. 2, 8). “Akuhako nipako a p i h ā l u ” (Ibid. VIII. 2, 6).

**A p i h o** (Sk. *a-spriha*); **a p i h ā l u** (Sk. *a-sprihālu*), ‘free from covetousness.’

#### APEKKHAVĀ.

“Dummano tattha atthāsim sāsanasmim a p e k k h a v ā ” (Thera G. 558, p. 59).

Cf. *a n a p e k k h a v ā* (Ibid. v. 600, p. 62; Jāt. I. p. 141). **A p e k k h a v ā**, ‘longing,’ ‘desiring.’

#### APPAKKIHATAĀ.

“Tumhañ ñeva sañgho uññāya paribhavena akkhantiyā vebhassiyā d u b b a l y ā ” (Suttav. II. p. 241).

**Dubbalyā** = a p p a k k h a t ā = ‘groundlessly,’ ‘without strong evidence.’

Does *appakkhatā*=a - p a k k h a t ā, Sk. *pakshatā*, alliance?

#### APPĀÑÑATTI.

We sometimes find *appaññatti* for *appaññatti*, ‘disappearance’; *appaññatim* gacchati = attham gacchati, ‘to disappear.’

“Niruddhā sā acci a p p a ññattim gatā ti” (Mil. p. 73). Cf. “a p a ññat t i k a - b h ā v a m agamāsi=abbhattham agamāsi. (Jāt. I. p. 478; see Sum. p. 128).

#### ABBUDA.

Childers gives no instances of *abbuda* in the sense of ‘the second stage of the foetus,’ but see Mil. p. 40; in the sense of excrescence, see Suttav. I. pp. 275, 294, 307 (Samyutta, I. 8. 7); for the meaning of ‘a high numeral’ see Sutta N. III. 10. 4, and cf. *nirabbuda* Suttav. I. p. 70; Samyutta VI. 10, p. 152.

## ABBHACHĀDETI.

“Ummāpupphavasamānā gaganā v’ abbhachādītā nānādijaganākiṇṇā te selā ramayanti mam”

(Thera G. v. 1069, p. 95).

Abbhachādīti (Sk. abhy-ā-chādayati), ‘to cover.’

## ABBHAÑJATI.

Childers quotes abbhañjana without any reference (see Mahāv. VI. 14. 2, p. 205; Suttav. I. p. 79; Mil. pp. 365, 367), but does not mention the verb abbhañjati (Sk. abhy-añj). See Suttav. I. p. 83; Jāt. I. p. 438; III. p. 372.

## ABBHATĀ.

“Bahūni vassāni abbhatitāni” (Mil. p. 71; see Thera G. vv. 242, 1035; Jāt. III. pp. 169, 541). In Mahāv. p. 40, l. 4 from bottom, read abbhatitam.

Abbhatā = atikkanta (Sk. abhyatīta).

## ABBHANUMODATI.

Childers has the noun abbhanumodana, but not the verb. See Mil. p. 29, “thero abbhanumodi” (Ibid. p. 210; Anguttara III. 6).

Abbhanumodati (abhy-anu-mud not in Sanskrit), ‘to rejoice,’ ‘be glad.’

## ABBHĀGATA.

“Aham manussesu manussabhuṭā abbhāgatān’ āsanakam adāsim”

(Vimāna I. 5, p. 1).

Abbhāgata (Sk. abhy-ā-gata), ‘a stranger.’

## ABBHĀHATA.

“Maccun’ abbhāhato loko.” The world is struck by death. (Thera G. v. 448-9, p. 47=Samyutta I. 7. 6.) Cf.

“ti-lakkhaṇ abbhāhatam dhamma katham sotakāmo” (Sum. p. 147). Cf. :—

satti-satta-sa m a b b h ā h a t o (Sum. p. 140).

Abbhāhata pp. of abhy-ā-han.

## ABBHUKKIRATI.

“So cakkaratanaṁ abbhukkiritvā saddhim  
parisāya Cātummahārājika-devalokam agamāsi” (Jāt. II.  
p. 311-2).

Abbhukkirati (abhy-ud-kṛī not in Sanskrit),  
'to give up.'

## ABBHUJJALANA.

“Abbhujjalana nti mantena mukhato aggi-jālā-  
nīharanam” (Sum. p. 97).

Abbhujjalana (abhy-ud-jalana), 'spitting out  
fire by means of spells.'

## ABBHUDIRETI.

“Tā . . . rahitamhi sukhanissinā imā girā abbhudire-  
sum” (Therī G. v. 402, p. 163).

“Pasannacitto giram abbhudirayi” (Sutta N. III.  
11. 12). See Sum. p. 61.

Abbhudireti (abhy-ud-īr) 'to raise the voice,  
utter.'

## ABBHUDDETI.

“Abbhuddaya m sāradiko va bhānumā” (Vimāna  
64, 67).

Abbhuddeti (Sk. abhy-ud-eti), 'to rise.'

## ABBHUDDHANATI.

“Dhunanti vattanti pavattanti ambare  
abbhuddhanantā sukate pilandhare”  
(Vimāna, 64, 9, p. 60).

Abbhuddhanati = abbhuddhanati? (abhy-ud-  
dhun), 'to shake, rattle.' But is the root dhvan?

## ABBHUNNADITA.

“Abhivuṭṭhā vammatalā nagā isibhi sevitā  
abbhunnaditā sikhīhi te selā vamayanti mam”  
(Thera G. v. 1065, p. 95).

Abbhunnadita pp. of abhy-ud-nad (not in  
Sanskrit), 'to resound.'

## ABBHUNNAMATI.

“[Udakadhārā] . . . udakasālato pi abbhunna-mitvā Bhagavato citakam nibbāpesi” (M.P.S. p. 68).

Abbhu-nna-mati (abhy-ud-nam not in Sanskrit), ‘to burst forth,’ ‘spout up.’

## ABBHUYYĀTI.

“Idha bhante rājā Māgadho Ajātasattu Vedehiputto caturaṅginim senam sannayhitvā rājānam Passeṇadi-kosalam abbhu yyāsi yena Kāsī” (Samyutta III. 2. 6).

Abbhu yyāti (abhy-ud-yāti not in Sanskrit), ‘to march against.’

## ABBHOKIRATI, ABBHOKIRĀNA.

“Uppaddhapadumātā ‘ham āsanassa samantato abbhokirissa m pattehi pasannā sakehi pāñihi” (Vimāna 5, 9, p. 4; 35, 11, p. 34).

“Naṭānam abbhokiraṇam” (Sum. p. 84).

Abbhokirati (abhy-ava-kṛī not in Sanskrit), ‘to cover.’

Abbhokirāna (abhy-ava-kiraṇa), ‘bedecking?’

## ABHIKAṄKHATI, ABHIKAṄKHĪ.

“Kāmānam sītibhāvabhikāṅkhinī,” desiring the extinction of lust (Therī G. v. 360, p. 158).

For abhikāṅkhati see Vimāna 5, 1, p. 12.

“Yā c’esā Puṇṇikā jammi udukkhalam abhikāṅkhati” (Jāt. II. p. 428). See Jāt. IV. 241.

Abhikāṅkhati (Sk. abhi-kāṅksh), ‘to long for, desire.’

## ABHIKĪRATI.

“Atha mam ekam āśinam aratī nābhikīrati” (Samyutta II. 2, 8).

Saññā me abhikīranti viveka-paṭisaññutā” (Thera G. v. 598, p. 62).

Abhikīrati (Sk. abhi-kṛī), ‘to overpower.’

“Dīpañ ca kātum icchāmi yam jarā nābhikīratī” (Jāt. IV. 121).

Abhikīrati = viddhamseti, ‘to quench.’

## ABHIKKHIPATI.

“Tato ca kāsum vilikhāya majjhe  
Katvā tahim dātum abhikkhipitvā”  
(Dāth. III. 60).

Abhikkhipati (abhi-kship), ‘to throw.’ Cf. abhinikkhipati, Dāth. III. 12.

## ABHIGAJJATI, ABHIGAJJĪ.

“Suro yathā rājakhādāya puṭṭho  
Abhigajja m eti paṭisūvam iccham”  
(Sutta N. IV. 8. 8).

Abhigajjati (Sk. abhigarj), ‘to roar.’

In the following passage abhigajjanti (applied to trees) has the sense of ‘to rustle.’

“Kusumitasikharā ca pādapā abhigajjati va māluteritā” (Therī G. v. 372, p. 159).

For abhigajjī (applied to birds) compare the following:—

“. . . . Giribbaje citra-chadā vihaigamā  
Mahinda-ghosa-tthanitā b h i g a j i n o te tam ramissanti  
vanamhi jhāyinam” (Thera G. v. 1108, p. 99).

“Sunīla-givā susikhā supekhuṇā sucitta-patta-cchadanā  
vihaigamā  
Sumanju-ghosa-tthanitā b h i g g i n o te tam ramissanti  
vanamhi jhāyinam” (Ibid. v. 1136, p. 102).

## ABHIGIJJHATI.

“Kāmesa nābhigijjhēyya” (Sutta N. V. 2. 8).

Cf. “kāmesu giddhā” (Ibid. IV. 2. 3).

Abhigijjhati (abhi-gṛidh not in Sanskrit), ‘to crave for.’

## ABHICHANNA, ABHICCHANNA.

“Nāgo hemajālā b h i c h a n n o = Nago suvaṇṇajālēna  
abhicchanno (Jāt. II. pp. 370-1, 48; see Sutta N. IV. 2. 1).

Abhicchanna pp. of abhi-echad, ‘to cover.’

## ABHIJAPPATI.

“Kuhiñci bhavañ ca nābhijappeyya.” Let him not wish for existence anywhere. (Sutta N. IV. 4. 9.)

“Kām’ abhijappanti pañceca lābhām” (Ibid. V.4.4).

The Sk. abhijalpati has not the sense of ‘to desire,’ ‘wish for,’ as in Pāli. Cf. abhijappā quoted in Nettipakaraṇa (apud Alwis Inst. 107-110) in the sense of ‘glutinous substance;’ jappā lust, Alw. Inst. 106, 107, 110. See Samyutta IV. 3, 4.

Abhijappa, ‘muttering spells,’ occurs in Thera G. v. 752, p. 74; Jāt. IV. p. 204; abhijappana, Sum. p. 97.

## ABHIJJALATI.

“Saccena dāvaggim abhijjalantañ  
Vassena nibbāpayi vārido ‘va”

(Dāth. III. 43).

Abhijjalati (Sk. abhi-jval), ‘to blaze fiercely.’

## ABHIJAVATI.

“Na hi vaggu vadanti vadantā  
nābhijavati, na tānam upenti”

(Sutta N. III. 10. 12).

Abhijavati (abhi-jū not in Sanskrit), ‘to be eager, active.’

## ABHIJĀNA.

“Abhijānato pi . . . sati uppajjati” (Mil. p. 78-9). Cf. Sk. abhijñāna, ‘recollection.’

## ABHIJĀYATI.

“Yo ogahane thambho-vivābhijāyati” (Sutta N. I. 12. 8).

Abhijāyati (Sk. abhi-jāyate from root jan). For abhijaneti (caus.), see Mil. p. 390; Buddhavamsa II. 129).

## ABHIJIGIMSATI.

“Uccāvacceh’ upāyehi paresam abhijigisāti” (Thera G. v. 743, p. 73).

Abhijisā = jigisā = Sk. *jigirshā* from root *hṛi*. Cf. *jigimsa* (Jāt. III. p. 172), *jigisam* (Thera G. v. 1110, p. 99), and see Childers s.v. *jigimsati*.

## ABHIJJHĀYATI.

“Abhijjhāyim su brahmaṇā” (Sutta N. II. 7, 18).

Abhijjhāyati, Sk. *abhi-dhyai*, ‘to become covetous.’

Cf. *abhijjhā*, Sk. *abhidhyā*, and *abhijjhālu* (Aṅguttara III. 160).

## ABHITAKKETI.

“Yam dhammikam naravaram abhitakkayitvā jāyā patī visayam etam upā gamiṣu” (Dāth. v. 4).

Abhitakketi (caus. of *abhi-tark*, not in Sanskrit), ‘to search for.’

## ABHITATTA, ABHITĀPA.

“Ghammābhitatta” (Jāt. II. p. 223; Sutta N. v. I. 39) unhābhitatta (Mil. p. 97; Cullav. p. 20).

“Pākatika-aggito nerayiko aggi mahābhitāpataro hoti” (Mil. p. 67).

Abhitatta (Sk. *abhi-tap-ta*), ‘scorched;’ abhitāpa (Sk. *abhi-tāpa*), ‘extreme heat.’ Cf. *sīsābhitāpa*, ‘sunstroke’ (Suttav. I. p. 83).

## ABHITUNNA.

“Adhimuttavedanābhitunna” (Jāt. I. p. 407; ibid. II. pp. 399, 401; Ibid. IV. p. 330).

Abhitunna (pp. of *abhi-tud* not in Sanskrit), ‘afflicted,’ ‘tormented.’

## ABHIDHARA.

“Abhidhara-māna,” ‘firm-minded’ (Dhammapada, p. 81).

Abhidhara, ‘firm, bold;’ cf. Sk. *abhi-dhṛi*, ‘to uphold,’ ‘maintain.’

## ABHIDHĀRETI.

“Konḍaññassa aparena Maṅgalo nāma nāyako  
tamam loke nihantvāna dhammokkam abhidhārayīti”  
(Buddhav. IV. 1 = Jāt. I. p. 34, v. 225).

Abhidhāreti (caus. of abhi-dhṛi), ‘to hold aloft.’

## ABHIDHĀVATI.

“Abhidhāvathā ca patathā ca” (Jāt. II. p. 217).

“Balena saddhim caturaṅgikena  
abhidhavantaṁ<sup>1</sup> atibhimsanena  
ajeyyasattham paramiddhipattam  
damesi yo Ālavakam pi yakkham”

(Dāth. III. 47).

Abhidhāvati (Sk. abhi-dhāv), ‘to rush about.’<sup>2</sup>

## ABHINAMATI.

“Passa samādhi-subhāvitam cittam ca vimuttam || na  
cābhinataṁ na cāpanatam na ca sa-saṅkhāra-nig-  
gayha cāritavatam” (Samyutta I. 4. 8).

Abhinata (pp. of abhi-nam), ‘depraved.’

## ABHINAVA.

Abhinava-yobbana = Sk. abhinava-yauvana, very  
youthful (Therī G. Com. p. 201) = abhi-yobbana  
(Therī G. v. 258, p. 148), quite new. See Jāt. II. p. 143;  
Suttav. I. p. 337.

Abhinava (Sk. abhinava), ‘quite new.’

## ABHINIKKHIPATI.

“Mohandhabhūtā atha titthiyā te  
tam dantadhātum abhinikkhipim̄su”  
(Dāth. III. 12; cf. abhi-kkhipitvā, Dāth. III. 60).

Abhinikkhipati (abhi-ni-kship), ‘to throw  
down.’

## ABHINIGGANĀHANĀ.

“Āmasanā . . . abhiniggañhānā . . . chupanam.”

<sup>1</sup> The text has abhidhavantaṁ.

<sup>2</sup> See Com. to Thera G. v. 118, p. 17.

“Abhiniggaṇhaṇā nāma aṅgam gahetvā nigganhaṇa” (Suttav. I. p. 121).

Abhiniggaṇhaṇā (abhi-ni-grahaṇā not in Sanskrit), ‘holding.’

#### ABHININNĀMETI.

“Cittam abhininnāmeti” (Aṅguttara III. 100. 4).

Abhininnāmeti (abhi-nir-nam), ‘to incline, direct.’ Cf. “So kakkato alam abhininnāmeyya” (Samyutta IV. 3. 4).

#### ABHINIPPILANĀ.

“Abhinippilanā nāma kenaci saha nippilanā” (Suttav. I. p. 121).

Abhinippilanā (abhi-nis-pīḍanā not in Sanskrit), ‘embracing,’ ‘squeezing.’

#### ABHINIBBIJJATI.

“Evam etam avekkhantī rattindivam atanditā

tato sakāya paññāya abhinibbijja dakkhisām”

(Therī G. v. 82, p. 132).

Abhinibbijjate = nibbijjati, ‘to be weary of,’ ‘disgusted with.’ The caus. abhinibbijjeti, ‘to avoid,’ occurs in Sutta N. II. 6. 8 :—

“Sabbe samagggā hutvāna abhinibbijjayātha nam.”

#### ABHINIBBIJJHATI.

“Yo nu kho tesam kukkanacetchāpakānam pathamataram . . . andakosām padāletvā sotthinā abhinibbijjhēyya” (Suttav. I. p. 3).

See Buddhist Suttas (pp. 233–4).

Abhinibbijjhati (abhi-ni-vyādh not in Sanskrit), ‘to break forth.’

#### ABHINIVAJJETI.

“Yehi tīhi dhammehi samannāgato bālo veditabbo te tayo dhamme abhinivajjetvā yehi tīhi dhammehi samannāgato paññito veditabbo te tayo dhamme samādāya vattisāmā ti” (Aṅguttara III. 1, 2).

Abhinivajjeti (abhi-ni-vṛij not in Sanskrit), 'to avoid.'

#### ABHINIVASSATI.

"Aham te anusāsāmi kiriye kalayānapāpake

Pāpāni parivajjetha, kalyāne abhinivassatha"

(Car. Pit. I. x. 3).

Abhinivassati == abhi-ni-vasati, 'to cultivate.'

#### ABHINISSATA.

"Gotamo nikkhamma-ninno tibhavābhiniṣṭato"

(Thera G. v. 1089, p. 96).

Abhinissata (pp. of abhi-ni-sṛi), 'escaped.'

#### ABHINIHATA.

"Kimādhikaranām yakkha cakkābhinihato ahan ti" (Jāt. IV. p. 4).

Abnihata (abhi-ni-han not in Sanskrit), 'oppressed,' 'crushed.'

#### ABHINĪTA.

"Vātarogābhinito tvam viharam kānane vane"

(Thera G. v. 350, p. 39; 435, p. 46).

Abhinita (pp. of abhi-ni), 'attacked.'

#### ABHINĪLA.

"Bhassarā sucirā yathā mani nettāhesum abhinīlam-āyatā" (Therī G. v. 257, p. 148, Com. p. 201).

Abhinīla, 'very dark.'

#### ABHIPATTIKA.

"Duggatā devakaññāyo || sakkāyasmim patiṭṭhitā  
te cāpi duggatā sattā || devakaññābhipattikā"

(Samyutta IX. 6. 4).

Abhipattika, 'attaining (to the state of),' from abhipatti (Sk. abhi-prāpti), 'reaching.'

#### ABHIPĀRUTA.

"Kassapam . . . pavara-rucira-kāsika-kāsāvam abhipārutam disvā na pūjayi" (Mil. p. 222).

Abhipāruta, pp. of abhipārupati (Sk. abhi-prāvṛi), 'dressed.'

ABHIPĀLETI.

"Imāṇi padesam abhipālāyāmī" (Vimāna, 84. 21, p. 79).

Abhipāleti (Sk. abhi-pāl), 'to protect.'

ABHIPĀLETI.

"Yathā vā pana . . . manussā rasahetu yante uechum pīlayanti, tesam uechum pīlayamānam ye tattha yanta-mukhagatā kimayo te pīliyanti; evam eva kho Tathāgato paripakkamānase satte bodhento dhammayantam abhipīlayati, ye tattha micchā paṭipannā te kimi viya marantīti" (Mil. p. 166).

Abhipīleti (Sk. abhi-pīl-ayati), 'to crush,' 'squeeze.'

ABHIPŪRETI.

"Yathā vā pana . . . puriso yāvadaththam bhojanam bhūñjeyya chādentam yāva kanṭham abhipūrayitvā" (Mil. p. 238; see Dāth. III. 60).

Abhipūreti (Sk. abhi-pūr), 'to fill.'

ABHIPPĀKIRATI.

Dibbāni pi mandāravappupphāni antalikkhā papatanti tāni Tathāgatassa sarīram okiranti ajjhokiranti abhippākiranti Tathāgatassa pujāya" (M. P. S. p. 49).

Abhippākirati (abhi-pra-kṛi not in Sanskrit), 'to cover over.'

ABHIPPAMODATI.

"Yathā have pāna-r-iva ettha rakkhitā  
Dutṭhā mayī aññam abhippamodati"

(Jāt. III. p. 530).

Abhippamodati (abhi-pra-mud not in Sanskrit), 'to rejoice.'

ABHIPPAVASSATI.

"Aggasassam abhinipphannam, mahāmegho abhippavassi" (Mil. p. 8).

“Mahāmegho abhippavassati” (Ibid. pp. 36, 304).

Abhippavassati (Sk. abhi-pra-vr̥ish), ‘to rain down fast.’

#### ABHIPPASANNA.

Rājāp’ imesam̄ abhippasanno” (Suttav. I. p. 43).

Abhippasanna pp. of abhipasidati (abhi-pra-saḍ), ‘favourable.’

#### ABHIPPASĀDETI.

“Abhippasādehi manam̄ arahantamhi tādine” (Thera G. v. 1173, p. 105).

Abhippasādeti (caus. of abhi-pra-saḍ) = pasādeti, ‘to propitiate.’

#### ABHIPPAHĀRĀNĀ.

“Esā Nāmuci te senā || kaṇhassābhippahārāṇī” (Sutta N. III. 2. 15).

Abhippahārāṇī f. of abhippahārāṇa (cf. Sk. praharāṇa), ‘fighting.’

#### ABHIBHĀSANA.

“Silam cittassa abhibhāsanam” (Thera G. v. 613, p. 63).

Abhibhāsana, ‘enlightenment,’ not used in this sense in Sanskrit.

#### ABHIMATA.

“Matan ti abhimatam” (Thera G. Com. to verse 91, p. 13).

Abhimata (Sk. abhi-mata), ‘agreeable,’ ‘pleasant.’

#### ABHIYUJJHATI.

“Amhākam̄ santakāni etānī ti abhiyujjhīhitvā te na tumhākam̄ amhākan’ti āgantvā viniechayaṭṭhānādisu vivadante” (Jāt. I. p. 342).

Abhiyujjhati (abhi-yudh not in Sanskrit), ‘to contend, quarrel.’

## ABHIYOGA.

Saddhābhiyoga" (Dāth. IV. 7).

Abhiyoga (Sk. a b h i - y o g a), 'observance.'

## ABHIRAKKHA.

"Antarā dvinnam ayujjhapurānam

pañcavidhā ṭhapitā abhirakkhā"

(Jāt. I. p. 204).

Abhirakkhā = ārakkha, 'guard.'

## ABHIRADDHI, ABHIRĀDHANA.

"Cetaso āghāto, appaccayo, an-abhiraddhi (Aṅgutara II. vi. 12). See Jāt. IV. p. 274.

"An-abhiraddhi ti kopo yeva so hi an-abhirādhana-vasena an-abhiraddhi ti vuccati" (Com.).

N'eva attano na paresam hitam abhirādhāyatiti an-abhiraddhi, kopassa etam adhivacanam (Sum. p. 52).

An-abhiraddhi, an-abhirādhana, 'displeasure, disaffection.'

## ABHIRAVATI.

"Mānusakā ca dibbā ca turiyā vajjanti tāvade  
te pi ajja abhiravanti dhuvam buddho bhavissasi"

(Buddhav. II. 90 = Jāt. I. p. 18, v. 99).

Abhiravati (Sk. a b h i - r u), 'to shout out.'

## ABHIROCETI.

"Na dān' āham tayā saddhim samvāsam abhirocaye" (Jāt. III. p. 192). See Vimāna 64, 24, p. 61; 81, 12, p. 73.

Abhiroceti (caus. of abhiruci), 'to desire.'

## ABHIRUTA, ABHIRUDA.

Vihavībhinadate<sup>1</sup> sippikābhirutehi ca na me tam phandati cittam" (Thera G. v. 49, p. 8; see v. 1103, p. 98).

We also find abhiruda (Sk. abhiruta), 'vocal, resounding with cries.'

"Kuñjarābhirudā rammā te selā ramayanti mam" (Thera G. vv. 1062, 1064, p. 95).

<sup>1</sup> Vihavīha = very loud, cf. Sk. vṛīhat, loud, high, shrill.

“Mayūra-koñcābhirudamhi kānane” (Thera G. v. 1113, p. 99). See Jāt. IV. p. 446, l. 2.

#### ABHILAKKHITA.

“Tāta, ajja abhilakkito mahā-uposathadivaso” (Jāt. IV. p. 1).

“Yā tā rattiyo abhiññātā abhilakkhitā ti ādisu salakkhaṇo” (Sum. p. 18).

Abhilakkita marked by prognostics (as propitious), cf. Sk. abhi-lakshita, marked with signs.

#### ABHILAṄGHATI.

“Tasmīm khaṇegaganatalam abhilaṅghantam eva paripuṇṇam candamaṇḍalam Rāhu avatthari” (Jāt. III. p. 364).

Abhilaṅghati (Sk. abhi-laṅgh), ‘to pass across.’

#### ABHILĀPA.

“Vācābhilāpo abhisajjanā vā” (Sutta N. I. 3. 15), ‘swearing or scolding’ (Fausböll).

Abhilāpakaṭa, Com. on Thera Gātha v. 118, p. 17.

Abhilāpa (Sk. abhilāpa, ‘word, expression’; See Sum. pp. 20, 28).

#### ABHILEKHETI.

“Rājā’ tha Kittisirimeghasamavhayo so  
Cārittalekham abhilekhayi saccasandho”  
(Dāṭh. V. 67).

Abhilekheti (caus. of abhi-likhati), ‘to cause to be inscribed.’

#### ABHILEPANA.

“Kenassu nivuto loko, kenassu nappakāsati,  
ki’sābhilepānam brūsi kiṁsu tassa mahabbhayam.  
Avijjāya nivuto loko, vevicchā nappakāsati  
jappābhilepānam<sup>1</sup> brūmi, dukkham assa mahabbhayam” (Sutta N. V. 2. 1-2).

<sup>1</sup> This passage is quoted by Alwis (Inst. p. 107), in a passage from the Nettipakarāṇa, in which jappā is explained by taṇhā.

Prof. Fausböll translates *abhi lepana* by 'pollution,' but it would seem more in accordance with the context to render it by 'daubing,' 'covering,' from *abhi lampa ti*, 'to daub, smear.'

## ABHIVĀÑCANA.

"Te titthiyā nam abhivāñcanā nti  
rājādhirājām atha saññāpetvā  
jigucchanīye kuṇapādikehi  
khipimsu dhātum parikhāya piṭṭhe"

(Dāth. III. 64).

*Abhivāñcana* (Sk. *abhi-vāñc-a-na*), 'deceit, fraud.'

## ABHIVATTĀ.

"Abhivatṭe mahāmeghe" (Mil. p. 176).

"Himavante pabbate abhivatṭam udakam Gangāya nadiyā pāsāṇa . . . -sakhāsu pariyottharati" (Ibid. p. 197; see pp. 286, 349).

*Abhivatṭa* [pp. of *abhi-vassati* (see Mil. pp. 132, 411).

## ABHIVADPHI.

"Abhivaddhiyā vāyamati" (Mil. p. 94).

*Abhivaddhi* (Sk. *abhi-vṛiddhi*), 'growth,' 'increase.'

## ABHIVADATI.

"Sabbe bālaputhujanā kho . . . ajjhattika-bāhire āyatane abhinandanti abhivadanti ajjhosāya titthanti" (Mil. p. 69).

*Abhivadati* = *abhivandati* (Sk. *abhi-vad*), 'to welcome.'

## ABHIVĀYATI.

"Yathā . . . vāyu supupphita-vanasanḍantaram-abhi-vāyati evam eva kho . . . yoginā yogāvacarena . . . pupphitārammaṇa-vanantare rāmitabbam" (Mil. p. 385).

*Abhivāyati* (*abhi-vā* not in Sanskrit), 'to blow through,' 'pervade.'

## ABHIVĀHETI.

“Tattha sabbakilesāni asesam abhivāhayi” (Buddhav. X. 5).

Abhivāheti (caus. of abhi-vah), ‘to remove,’ ‘put away.’

## ABHIVIJINĀTI.

“Saṅgame parasenam abhivijinanti” (Mil. p. 39).

Abhivijināti (abhi-vi-ji not in Sanskrit), ‘to conquer.’ (See Childers, s.v. abhivijayati.)

## ABHIVIṄṄĀPETI.

“Methunam dhammam abhiviṄṄāpeti,” ‘to practise sexual intercourse’ (Suttav. I. p. 18).

AbhiviṄṄāpeti (caus. of abhi-vi-jñā), ‘to seek,’ ‘to have recourse to.’

## ABHIVITARATI.

“Te puechanti, puechitvā nābhivitaranti” (Mahāv. II. 34. 10). Cf. Suttav. I. p. 73; II. p. 290:—

“Sañcicca ti jānanto, sañjānanto cecca abhivitaritvā vītikkamo.”

Abhivitarati (abhi-vi-trī, not in Sanskrit), ‘to go on with.’

## ABHIVISITTHA.

“Ye dhamme Tathāgato anaññañeyyo hutvā sayam eva abhivisittha-ñāñena paccakkham katvā pavedeti . . . pe” (Sum. p. 99).

Abhi-visittha (abhi-vi-çishṭa not in Sanskrit), ‘most excellent,’ ‘very distinguished.’ Cf. visittha (Mil. p. 203).

## ABHIVEDETI.

“Rattikkhaye ca Anurādhapurassa maggam jāyāpatīnam atha so abhivedayittha” (Dāth. V. 2; see ibid. V. 11).

Abhivedeti (caus. of abhi-vid) ‘to point out,’ ‘communicate.’

## ABHIVYĀPETI.

“ Yāni tattha ṛhitāni pupphāni tāni sammā gandhena disāvidisam abhivyāpeti” (Mil. p. 251).

Abhivyāpeti (Sk. abhi - vyāp), ‘to pervade.’

## ABHISAMVISATI.

“ Kim iva pūtikāyam asucim savanagandham bhayānakam Kuṇapam abhisamviseyya m gattam sakipaggharitam asucipunnam” (Therī G. v. 466, p. 169).

Abhisamvisati (abhi - sam - viç not in Sanskrit), ‘to stay with.’

## ABHISAJJATI, ABHISAJJANĀ.

“ N'ev'abhisajjāmi na cāpi kuppe” (Jāt. III. p. 120).

“ Vācābhilāpo abhisajjanā vā” (Sutta N. I. 3. 15).

Abhisajjati (abhi - sañj not in Sanskrit), ‘to scold.’ Abhisajjanā, ‘scolding.’

## ABHISATA.

Ambapalikā gaṇikā . . . abhisatā atthikānam-atthikānam manussānam paññāsaya ca rattim gacchati” (Mahāv. VIII. 1).

Abhisatā, ‘frequented,’ ‘much visited,’ pp. of abhisarati (Sk. abhi - sṛi).

## ABHISATTHA.

“ Abhisattho va nipatati vayo, rūpam aññam iva tath' eva santam tass' eva sato avippavasato aññass' eva sarāmi attānan ti” (Thera G. v. 118, p. 17).

The Commentary explains abhisattha by anusittha, āṇatta. The form saṭṭha = siṭṭha is supported by Jāt. II. p. 299, where saṭṭha = anusittha. (Cf. anusatthā = anusāsaka, Jāt. IV. p. 178-9). But abhisattha is also explained in the Com. by abhilāpakaṭa; in that case abhisattha, ‘abused,’ would be derived from çāmś and not from çās. See ANUSATTHI.

## ABHISANDA.

“Ten’eva kammābhisañda iddhi-yānam-abhi-  
ruyha patthitam nibbāna-nagaram pāpuṇeyyāti” (Mil. p. 276).

Abhisanda (Sk. abhi-shyanda), ‘consequence,’ ‘result.’ Cf. kamma-nissanda (Mil. p. 20).

## ABHISANDAHATI.

“Kāli itthi brahatī dhañkarūpā satthiñ ca bhettvā aparañ  
ca satthiñ ca  
bāhañ ca bhettvā aparañ ca bāhum sīsañ ca bhettvā dadhi-  
thālikam va esā nisinnā abhisandahitva”

(Thera G. v. 151, p. 21).

The Editor reads abhisaddahitvā, but this gives no sense, but the v. l. abhisandahitvā, ‘putting together,’ from abhi-sa-n-dhā suits the context.

Abhisaddahati occurs in Thera G. v. 785; Mil. p. 258; Dāth. III. 58.

## ABHISANDHĀYA.

“Kam attham abhisandhāya lahucittassa dūbhino  
sabba-kāma-duhass’eva imam dukkham titikkhasi”

(Jāt. II. p. 386).

Abhisandhāya = paticea, sandhāya, ‘on account of,’ ‘because of.’

## ABHISANNA.

“[Bhagavato] kāye abhisanne Jivakena vireko kārito” (Mil. p. 134). The incident here referred to is given in full in Mahāv. VIII. 1. 30:—

“Tena kho pana samayena Bhagavato kāyo dosābhisañno hoti,” cf. abhisanna-kāyo (Ibid. VI. 14. 7).

Abhisanna, pp. of abhisad not in Sanskrit, ‘oppressed with humours,’ ‘full of humours.’

## ABHISAMBHAVA.

Dur-abhisambhava, ‘hard to obtain’ (Sutta N. III. 11. 23; Samyutta V. 2. 3; Thera G. v. 436). Cf. Sk. abhisambhū, ‘to enjoy,’ ‘attain.’

## ABHISAMSANĀ.

“ Rathassa ghoso apilandhanāni  
 khurassa nādī-a bhisam sānāya ca  
 ghoso suvaggu samitassa suyyati  
 gandhabbaturiyāni vicitrasavane ”

(Vimāna 64. 10, p. 60).

Abhisam sāna (abhi-çam sāna not in Sanskrit),  
 brabbling?

## ABHISĀPA.

“ Mundō virūpo abhisāpa māgato  
 kapālahattho 'va kulesu bhikkhasu ”

(Thera G. v. 1118, p. 100).

Abhisāpa māgato = ‘reviled,’ ‘calumniated.’ Cf.  
 Sk. abhiçāpa, ‘curse,’ ‘calumny.’ For abhisāpati  
 see Suttav. II. p. 274; Samyutta XI. 1, 10.

## ABHISĀRIYĀ.

“ Dīgham gacchatu addhānam ekikā abhisāriyā  
 Sankete patim mā addasa yā te ambe avāharīti ”

(Jāt. III. p. 139).

Abhisāriyā = Sk. abhi-sārikā, ‘a woman who  
 goes to meet her lover.’ Abhisarānatā, ‘appointment’ (Ibid. p. 139 l. 4).

## ABHIHĀRETI.

“ Sa piññacāram caritvā || vanam abhihāraye ” (Sutta  
 N. III. 11. 30, 32; see ibid. III. 1. 4, 10; Therī G. v. 146,  
 p. 187).

Abhihāreti caus. of abhi-hṛi, ‘to go to, repair to.’

In the following passage abhihāreti=abhiharati,  
 ‘to gain, acquire’ :—

“ Attanā coday’ attānam, nibbānam abhihāraye ”  
 (Thera G. v. 637, p. 65). See Jāt. IV. p. 421.

See note on abhiharati in Vinaya Texts, vol. ii.  
 p. 440.

## ABHIHITA.

“ Buddha-gāthā bhi hito 'mhi ” (Samyutta II. 1-10).

Abhihita (Sk. abhi-hita) said, spoken. The correct  
 reading is Buddhagāthā abhigitō?

## AMAMA.

“Kadā nu 'abam̄ bhinnapatandharo muni kāsāvattho a m a m o nirāsayo.” See Jāt. IV. p. 372.

“Gihi dāraposī a m a m o ca subbato” (Sutta N. I. 12, 14).

“A m a m o nirāso” (Udāna III. 7, 9).

A m a m a (Sk. a m a m a) unselfish; cf. Sk. m a m a tā, selfishness.

## AMARA.

“Yadā ca avijanantā iriyanti a m a rā viyā” (Thera G. v. 276, p. 33).

In the explanation of a m a rā = vikkhepo (Dīgha I. 1, 2. 23). Buddhaghosa has the following note:—

“A m a rā nāma maccha-jāti, sā ummujjana-nimmujjanādivasena udake sandhāvamānā gahetum na sakkoti” (Sumangala, p. 115).

A m a rā (not in Sanskrit), a kind of wriggling slippery fish, perhaps an eel.

## ARITTHAKA.

“Ariṭṭhakam̄ nāṇam̄” (Sum. p. 94).

Ariṭṭhaka (Sk. a-rishtaka), ‘perfect.’

What does ariṭṭhaka mean in “mahā-ariṭṭhako maṇi?” (Samyutta IV. 1. 2, p. 104).

In the following passage ariṭṭha seems to be ‘a kind of spirituous liquor.’ “Amajjam̄ ariṭṭham̄ pivati” (Suttav. II. p. 110).

## AVAKANTATI.

“Evam̄ hi etam̄ udapādi sarīrena vinābhāvo  
puthuso mam̄ vikantetva khandaso a v a k a n t a t h a”  
(Jāt. IV. p. 155; Ibid. p. 251).

A v a k a n t a t i (Sk. a v a - k ṛ t), ‘to cut away.’

## AVAKUJJA.

“Puggalo a v a k u j j a - p añño” (Puggala III. 7. p. 31).

Here a v a k u j j a = n i k k u j j a, ‘inverted, turned down-

’ Does it mean ‘very precious’? maṇimay mean sun-glass, burning-glass (see Mil. p. 54, l. 6).

ward,' in opposition to *ukkujja*, 'set up' (Puggala, III 7. 3), and the phrase "puggalo avakujja·pañño" means 'a man who is a hearer but not a doer.'

*Avakujja* = 'supine,' in the following passage: "Kalale pattharitvāna avakujjo nipajj' aham" (Buddhav. II. 52 = Jāt. I. p. 13). For the adv. *avakujjakaṁ* see Buddhav. X. 4. See *patikujja*, Jāt. I. p. 456.

"Tassa ñānavar' uppajji anantam vajirūpamam  
tena vicini sañkhāre ukkujjam avakujjakaṁ."

#### AVAKKHIPANA.

"Adho avakkhipanena" (Jāt. I. p. 163).

*Avakkhipana* (*ava*-*kshi**pana*), 'putting down.'

#### AVAGANDA.

"Na avagaṇḍa-kārakam bhuñjitatbām. Yo anādariyam paticca ekato vā ubbhato vā gaṇḍam katvā bhuñjati āpatti dukkaṭassa" (Suttav. II. p. 196; see Pātimokkha Sekh. IV. p. 46).

*Avagaṇḍa-kārakam* = 'puffing out the cheeks,' 'stuffing the cheeks out;' *gaṇḍam katvā* = to puff out the cheeks, may be compared with the phrase *phaṇam katvā*, 'to spread out the hood,' with reference to a snake.

#### AVAGGAHA.

"Dubbutṭhikā ti avaggaho. Vassa-vibandho ti vittam hoti" (Sum. p. 95).

*Avaggaha* (Sk. *ava*-*graha*), 'drought.'

#### AVACARA, AVACARAÑA.

"Tāta tvam sūro saṅgām āvacaro."

"Saṅgām āvacaro sūro balavā iti vissuto." (Jāt. II. 95).

*Saṅgāmāvacara* = 'familiar with war, at home in war.' For *avacaraṇa* see Jāt. II. p. 95, l. 7).

#### AVAJĀTA.

"Mukhadugga vibhūta-m-anariya || bhūnahu pāpaka dukkatakāri  
purisanta kalī avajāta mā bahubhāṇi 'dha, nerayiko  
si." (Sutta N. III. 10. 8.)

**Ava-jāta** (Sk. *ava-jāta*), 'base-born,' as opposed to *abhijāta* (Mil. 359). See *Div.* p. 2, l. 13.

AVATITTHATI.

“ *Saddhā dutiyā purisassa hoti*  
*No ce assaddhiyam avatitthati*  
*Yaso ca kitti ca tatv' assa hoti* ”

(*Samyutta* I. 4. 6).

“ *Kodho mayi nāvati titthati* ” (*Ibid.* XI. 2. 10; *Thera G.* v. 21). See *Jāt.* IV. p. 208.

**Avatitthati** (Sk. *ava-sthā*), 'to abide, endure.'

AVADĀNIYE.

“ *Kāmesu giddhā pasutā pamulhā*  
*a v a d ā n i y e te visame nivitthā*  
*dukkhūpanitā paridevayanti* ”

(*Sutta* N. IV. 2. 3).

**A vadāniya** (Sk. *av adāniya*), 'stingy, niggardly.'

AVADEHAKA.

“ *Udarā v a d e h a k a m bhutva sayant' uttānaseyyakā* ” (*Thera G.* v. 935, p. 85).

**A v a d e h a k a** seems to mean 'a surfeit' from *ava-*  
*dih*, 'to pollute, besmear.'

AVADHĀRANA.

“ *Khalū ti avadhāraṇatthe nipāto* ” (*Therī G. Com.* p. 180; *Sum.* p. 27).

**A v a d h ā r a ḥ a** (Sk. *av adhāraṇa*), 'emphasis, affirmation.'

AVANI.

“ *Suciram avani pālo saññamamajjhupeto* ” (*Dāth.* IV. 5). Cf. Sk. *avani*, 'earth.'

AVAPĀYĪ, AVAPIVATI.

“ *Adhharattā v a pāyī*,” drinking at midnight (*Jāt.* I. p. 163). “ *Adhharatte a v a p i v a t i* ” (*Ibid. Com.*).

AVABUJJHATI, AVABOJJHANTĪ.

“ *Yathābhutam an- a v a b o j j h a n tī* ” = *yathābhuc-*  
*cam ajānantī* (*Therī G. Com.* to v. 159, p. 193).

A v a b o j j h a n t i f. of a v a b o j j h a n t a (a v a - b u d h), 'perceiving, being aware of.'

A v a b u j j h a t i == is remembered, occurs in Jāt. III. p. 387. See Sum. p. 52.

"Yo pubbe katakalāyño katattho nāvabujjhati

Atthā kassa palujjanti ye honti abhipatthitā."

(See Jāt. I. p. 378; III. p. 256; Sum. p. 53; Thera G. v. 737, p. 73.) For a v a b o d h a see Sum. p. 20.

#### AVAMĀNGALA, AVAMĀNGALLA.

"Bhante mayham nāmam a v a mā n g a l a m" (Jāt. I. p. 402; Ibid. p. 372).

"Imam a v a mā n g a l y a m anumodanam kathesi, a v a mā n g a l e s u anumodanam karonto" (Jāt. I. p. 446).

A v a mā n g a l a, 'inauspicious, unlucky'; a v a - mā n - g a l l a == a v a - mā n g a l y a 'unluck.'

#### AVARAJJHATI.

"Karissam nāvarajjhissam" (Thera G. v. 167, 22). See Jāt. IV. p. 428, ll. 21, 27.

A v a r a j j h a t i here means 'to desist, give up' (from the root rād h). The Com. has virajjhissam, but another various reading is a v a - r u j j h i s s a m as if from the root r u d h.

#### AVALAKKHĀNA.

"Yesam hatthato na labhati [lābhām] tesam asim 'a v a l a k k h a n o ' ti garahati" (Jāt. I. p. 455).

A v a l a k k h a n a, 'below the mark,' 'not up to the mark.' See Mil. p. 171, l. 12.

The Sk. a v a - l a k s h a = 'white.'

#### AVASAṬĀ.

A v a s a ṭā nāma titthāyatanam saṅkantā vuccati" (Suttav. II. p. 216-7).

A v a s a ṭ a == saṅkanta, gone over to, represents Sk. a p a - s ṣ i, 'to go away,' and not a v a - s ṣ i; cf. o s a ṭ a (Mil. p. 24).

## AVASĀYA.

“Avasāyī ti. Avasāyo vuccati avasānam nittthānam” (Therī G. Com. p. 176).

Avasāya = Nirvāna cf. Sk. avasāya end.

## AVASISSATI.

“Na masi sarīrān’ eva avasissimsu” (M. P. S. p. 68, l. 4).

“Na tam tatrāvassisatī” (Jāt. II. pp. 61, 62; Sum. p. 212).

For avasittthaka see Jāt. II. p. 311.

Avassisatī (Sk. ava-çish), ‘to be left, remain over.’

## AVASESAKA.

“Samatittikam an-avasesakam telapattam yathā parihāreyya || evam sacittam anurakkhe patthayāno disam agatapubban ti” (Jāt. I. p. 400).

An-avasesakan ti an-avasiñcakam aparissavananakam katvā (Com.)

An-avasesaka means ‘having nothing remaining or left,’ but ought we not to read an-avasekakam, ‘un-spilt’?

## AVYĀYATA.

“Avyāyatam vilapasi,” ‘thou talkest at random’ (Jāt. I. p. 496).

A-vy-ā-yata-m (from root yan) ought to mean ‘not excessively,’ ‘briefly’? cf. Sk. vyāyata; perhaps we ought to read avyāvatam, unrestrainedly, excessively, from vy-a-vṛi.

The Com. explains avyāyatam vilapasi by avyatta-vilāpam vilapasi.

## ASSATARĪ.

“Assatarī attavadhāya gabbham gaṇhāti parābhavāya gabbham gaṇhāti” (Cullav. VII. 2, 5, p. 188).

That the *she-mule* died in reproducing itself seems to have been a very common notion. Cf. Mil. p. 166; Samyutta p. 154.<sup>1</sup>

<sup>1</sup> Mules were imported into India from Cambodia. See Jāt. IV. p. 464.

## ASSAVATI.

“ Āvedhañ ca na passāmi yato ruhiram assave” (Jāt. II. p. 276).

Assavati (āsru not in Sanskrit) = paggharati, ‘to flow, issue.’

## ASSĀSAKA.

“ So bhikkhu uttanto an-assāsako kālam akāsi” (Sutta v. I. p. 84; II. p. 111).

Anassāsako, ‘not able to draw breath’; cf. Sk. āçvāsaka.

## AHI-GUNTHIKA, AHI-GUNDIKA.

This word is sometimes written ahi-gundika (Jāt. I. p. 370; II. 429) and ahi-kunḍika (Jāt. IV. p. 308). Gunthika = ‘snarer’ from the root gunṭh, ‘to snare, trap’; but as the term ahig° = ‘snake-charmer, ahi-gundika, from the root gunḍ, to sing, charm (cf. Sk. gunḍaka, ‘a low pleasing tone’) is perhaps the correct form, but compare Sk. ahi-tunḍika.

## ĀKADDHANA, ĀKADDHETI.

“ Mayam attano balena mahāsamudda-udakam ākaddhema” (Jāt. I. p. 498).

Ākaddheti, caus. of ākaddhati (see Jāt. III. p. 297) = ‘to draw out (water).’ For ākaddhana see Mil. pp. 154, 352.

## ĀKARA.

“ Ākara ratanuppādāya” (Mil. p. 356).

“ Saddhammādhārako thero Ānanda ratanākaro” (Thera G. v. 1049, p. 93).

Ākara (Sk. ākara), ‘a mine.’

## ĀKIÑCAÑÑA.

“ Jhāyī jhānaratā dhīrā santacittā samāhitā  
ākiñcaññam patthayānā dhammanagare vasanti te”  
(Mil. p. 342).

Ākiñcañña, Nirvāna, ‘nothingness.’

## ĀKINNĀ.

Our word 'loose' has come to be used in sense of 'dissolute, bad ;' so in Pali we find ākinnā used in the sense of (1) at large, (2) loose, bad.

"Aññataro pi kho hatthināgo ākinnā o viharati hatthihī hatthinihi" (Udāna IV. 5, p. 41, ll. 7, 10, 20; p. 42, ll. 6, 9, 15).

"Ākinnā luddo puriso dhāticelam va makkhito" (Jāt. III. pp. 309, 539). The Com. explains ākinnā by gālha.

## ĀKURATI.

"Jivhā sukkhati, hadayaṁ byāvattati kañtho ākurati" (Mil. p. 152).

Dr. Trenckner takes ākurati to be a denominative of ākula, 'distressed.' It seems to have here the sense of 'swells,' and may be a denom. of aṅkura, 'intumescence.' We find forms like ākura for aṅkura in nirāṅkaroti and nirākaroti. So sākacchā = saṅkacchā. Cf. a-saṅkacchikā. (Parivarā II. 1. 96, pp. 70, 71.)

## ĀGĀLHA.

"Saṅgho āgālāya ceteyya" (Parivarā V. 3). In the Com., p. 230, we find that Buddhaghosa reads āgalāya, which he explains by dālhabhāvāya. See Aṅguttara III. 151-2. Āgālha = gālha (Sk. gādha).

## ĀGHĀTANA.

"Visamūlam āghātanam chetvā pāpeti nibbutim" (Thera G. v. 418, p. 45).

"Āghātana is explained by Childers as 'shambles' (see Thera G. v. 711, p. 71). It signifies 'place of execution' in Mil. p. 110, l. 19, but in the above passage (? read āghātano) it signifies 'killing, destroying.' Cf. Uddham-āghātanikā ti āghātanam vuccati maraṇam" (Sum. p. 119).

## ĀNAÑJA.

"Tasmim kāle Bāraṇasirajā attano mangala-hatthim

ānañja-kāraṇam sikkhāpetum hatthācariyānam adāsi" (Jāt. I. p. 415).

"Ānañja-kāraṇam kāriyamāno dukkham adhivā-  
setum asakkonto ālānam bhinditvā palāyitva" (Jāt. IV.  
p. 308).

The ānañja-kāraṇam seems to have been (1) a kind of bending of knees as a mark of obesiance, or respect (Jāt. IV. p. 49); (2) a kind of squatting down, so as not to be seen.

#### ĀNĀNYA.

"Tassa me kim aññam ānañya m bhavissati" (Suttav. I. p. 284; Sum. p. 3, l. 18).

Ānañya (Sk. ānṛiñya), 'freedom from debt.'

#### ĀMANTANĀ.

"Āmantanā hati sahāyamajje" (Sutta N. I. 3, 6).

Prof. Fausböll renders āmantanā by 'calling,' but 'salutation' seems more in accordance with the context.

#### ĀMASATI, ĀMASANA.

"Kumbhim āmasati" (Suttav. I. p. 48, p. 57; see Jāt. II. p. 360-1; Jāt. III. p. 319; Sum. p. 107).

Āmasati (Sk. ā-mṛish), 'to touch, handle.'

"Āmasanena sannipāto jāyati" (Mil. p. 127).

Āmasana (Sk. ā-mṛishana), 'handling, touching.'

#### ĀYĀGA.

"Āyāgo sabbalokassa āhutinam paṭiggaho" (Thera G. v. 566, p. 59; see Sutta N. III. 4, 32). Cf. Sk. āyāga, 'a gift.'

#### ĀYUVĀ.

"Tes' aññataro 'yam āyuvā dvāre titthati māluterito" (Thera G. v. 234-5, p. 30).

Āyuvā (not in Sanskrit), 'old.'

#### ĀYŪHAKA, ĀYŪHATI, ĀYŪHANA.

"Bhagavā . . . addasa Devadattam āyūhitvā anekāni kappakotisatisahassāni nirayena nirayam . . . gacchanta" (Mil. p. 108).

“Ayam moghapuriso kappaṭṭhiyam eva kammam  
āyūhissati” (Ibid. p. 109).

Āyūhako (Mil. p. 207). Āyūhana (Sum. pp. 64, 101).

See “Notes and Queries” (Emendations IV.) in Pāli Journal for 1885.

#### ĀLAMBA, ĀLAMBANA.

“An-ālambā-ācara,” ‘not wandering (in many) channels of thought,’ *i.e.*, having mind fixed only on *one* object of thought (Mil. p. 343). An-ālambā = without support in Sutta N. I. 9. 20; Samyutta II. 2. 5.

Ālambano—“So [putto] tumhākam upatṭhāko bhavissati” (Mil. p. 126).

Ālambana (Sk. ālambana), ‘support.’ Cf. ālambana-rajju = rajju ālambanī (Jāt. III. p. 396).

#### ĀLĀNA.

“Tamp ālāne nieccalam bandhitvā tomara-hatthā manussā parivāretvā ānañja-kāraṇam kārenti” (Jāt. I. p. 415).

Ālāna (Sk. ālāna), ‘stake or post to which an elephant is fastened.’

#### ĀLITTA.

“Katukam madhurassādām piya-nibandhanam dukham khuram va madhun ālitta m ullittam nāvabujjhati”  
(Thera G. v. 737, p. 73).

Ālitta (pp. of ā-lip), ‘besmeared.’

#### ĀLIMPANA.

“Ālimpanam vijjhāpetum,” ‘to put out a flame’ (Mil. p. 43).

Ālimpana (= ādīpana), ‘a flame, conflagration.’

For ālimpeti (Sk. ā-dīp) see Aṅguttara III. 100. 13.

#### ĀVAJATI.

“Na gabbhaseyyam punar-āvajisam,” ‘I shall not return to the womb’ (Jat. III. p. 434; ibid. IV. pp. 49, 107).

Childers does not cite āvajti in the sense of ‘to go.’ Cf. Sk. āvraj, ‘to return.’

## ĀVAPANA.

“ Sabbaññūtaññāpassa āvapanaṁ katvā dantayugalam adāsi ” (Jāt. I. p. 321; Milinda, p. 279).

Āvapana seems to come from the root *v y a p + ā*.

See “ Pāli Journal ” for 1885, article *Nikkinnāti*, p. 42.

## ĀVILATI.

“ [Udakam] calati khubati luṭati āvilati ” (Milinda, p. 259–60).

Āvilati, ‘becomes turbid,’ a denominative from the adj. āvila, ‘turbid.’

## ĀVEDHA.

Āvedhañ ca na passāmi yato ruhiram assave ” (Jāt. II. p. 276).

“ Āvedhañ ca na passāmī ti viddhatthāne vanāñ ca na passāmi ” (Com.)

Āvedha, ‘wound.’ Cf. āvedhana, impaling (Jāt. IV. p. 29):—

“ Kovilāra-sūle makkhikāvedhanam ” = the impaling of a fly on a kovilāra-stake.

## ĀVENI.

Childers has āvenika on the authority of B. Lot. 648, but not āveni. (See Div. pp. 2, 98, 182, 268, 302, 440. Cf. “ Āveni-saṅgha-kammāni akāsi ” (Jāt. I. p. 490).

“ Te imehi atthārasahi vatthūhi apakāsanti avapakāsanti<sup>1</sup> āveni-karonti āveni-pavāraṇam karonti, āveni-saṅgha-kammām karonti ” (Cullav. VII. 5. 2; see ibid. p. 325; Parivāra XV. 10, p. 202).

## ĀSATI.

“ Seti c’eva āsati ca etthāti senāsanam, mañcapīṭhā-dīnam. Ten’ aha senāsane ti ” (Sum. p. 208).

Āsati (Sk. ās), ‘to sit.’

<sup>1</sup> The various readings are apakassanti and avapakasanti.

## ĀSAMSA, ĀSAMŚATI.

Childers registers āsimśā, but not āsamso, &c.

The phrase “puggalo āsamso,” ‘a person without desires,’ occurs in Aṅguttara III. 13. = Puggala IV. 19. = Samyutta III. 3, 1, 5.

From āsamśati we find the participle āsamśāna, which is sometimes written āsasānā.

“Dumāni phullāni manoramāni samantato sabbadisā pavanti  
pattam pahāya phalam āsasānā . . .”

(Thera G. v. 528, p. 56).

The Com. explains āsasānā by āsimśantā gahitukāmā. Nirāsa = nirāsamsa. We find the terms nirāsamsa, āsamśāna in a passage in Sutta N. V. 10. 4 (Nirāsaso, na so āsasāno = nirāsamso so na so āsamśāno), which Prof. Fausböll translates thus: ‘He is without breathing, he is not breathing,’ instead of ‘He is free from desire, he has no desire.’ Cf. :—

“Etādisam brāhmaṇa disvā yakkham  
puccheyya poso sukham āsasāno”

(Jat. IV. p. 18).

The Com. explains āsasāno by āsimśanto, and a Burmese MS. reads āsi [m] samāno.

“Thale ca ninne ca vapanti bijam  
anūpakhette phalam āsasānā”

(Ibid. p. 38).

## ĀLAKA.

An ālakā is an ‘arrow-straightener,’ which was formerly made of wood or bone. For a specimen of an Eskimo ‘arrow-straightener’ see Boyd Dankin’s “Early Man in Britain,” p. 238. Cf. :—

“Isattho ālakam pariharati vaṇka-jimha-kuṭila-nārācassa ujukaraṇāya” (Mil. p. 418).

There is a reference to the process of arrow-straightening in Thera G. v. 29, (cf. Dh. IV. 15. 33) :—

“ Samunnayam attānam usukāro va tejanam  
cittam ujum karitvāna avijjam chinda Haritāti ”

In Car. Pit. II. 1. 3, ālaka = ālāna, ‘post or stake’ to which an elephant was tied.

#### ĀLĀHANA.

“ So tassā . . . sarirakiccam katvā ālāhanam nibbā-petvā ” (Jāt. I. p. 287).

Ālāhana usually means ‘a cemetery,’ but in the passage quoted above it signifies ‘the funereal fire.’

#### ĀHARATI.

Āhaṭa pp. = āhacca, ‘cited’ (Jāt. III. p. 512).

Āhatvā = aharitvā in the following passage :—

“ Saṅkāra puñjā āhaṭavā susāna rathiyāhi ca  
Tato saṅghātikam katvā lūkham dhāreyya cīvaram ”  
(Thera G. v. 578, p. 60).

The causative āharāpeti is used in the sense of ‘to call for, ask for, demand’ :—

“ Tassa gatakāle tam kulam kahāpane valañjesi. So āgantvā kahāpane āharāpesi ” (Jāt. I. p. 347; see Therī G. Com. p. 196, l. 13).

#### ĀHARIMA.

“ Āharimena rūpena na mam tvam bādhayissasi ”  
(Therī G. v. 299, p. 152).

Āharima, ‘captivating,’ ‘charming.’

#### EMENDATIONS.

##### I.

“ Tena kho pana samayena Sakko devānam indo āyasmato Mahākassapassa piṇḍapātam dātukāmo hoti pesakāri-vanṇam abhinimminitvā tantam vināti, Sujātā asurakaññā<sup>1</sup> vāsaram (?) pūreti ” (Udāna III. 7).

<sup>1</sup> Text has assurakannā.

The reading queried in the above quotation is not in "the most reliable" text **A** (Phayre MS.), but it is introduced into it from the Commentary (evidently of Burmese origin) by the Editor. The reading of **A** is *tamsaram* (**B** *ṇamsaram*) for *tasaram*, 'the shuttle.' The Com. explains "vāsaram pūreti" by "vāsaram bhandeti." *Tasara* or *tamsara* (Sk. *trasa*ra) is a well-known word for the 'shuttle' of a loom and is the only reading that makes good sense here. Curiously enough in Sutta N. III. 4. 10, p. 82. *tasaram* occurs with the Burmese reading *vāsaram* (see also I. 12. 9, p. 37) in the sense of 'shuttle.'

## II.

"Nelaggo setapacchādo ekāro vattatī ratho,  
anīgham passa āyantam chinnasotam abandhanan ti"  
(Udāna VII. 5, p. 76).

The true reading is not that adopted in the text from the Commentary, but that of **A**, **D** "nelaṅgo." Buddhaghosa in his Com. on Dīgha I. i. 9. quotes, "Nelaṅgo setapacchādo" (See Sum. p. 75).

## III.

"Evam ācariyo sāra-phalake visarukkha-āṇim ākoṭaya-māno viya . . . antevāsiko suvanṇa-rajata-māṇimayāya āṇiyā tam āṇim pativāmaya māno viya punap-puna ratanattayassa vanṇam bhāsati" (Sum. p. 39).

For *pativāmaya māno* read? *pativādh*° or *pati-bādhaya māno*, and compare "Tacchanto āṇiyā āṇim nihanti balavā yathā" (Thera G. v. 744, p. 73).

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